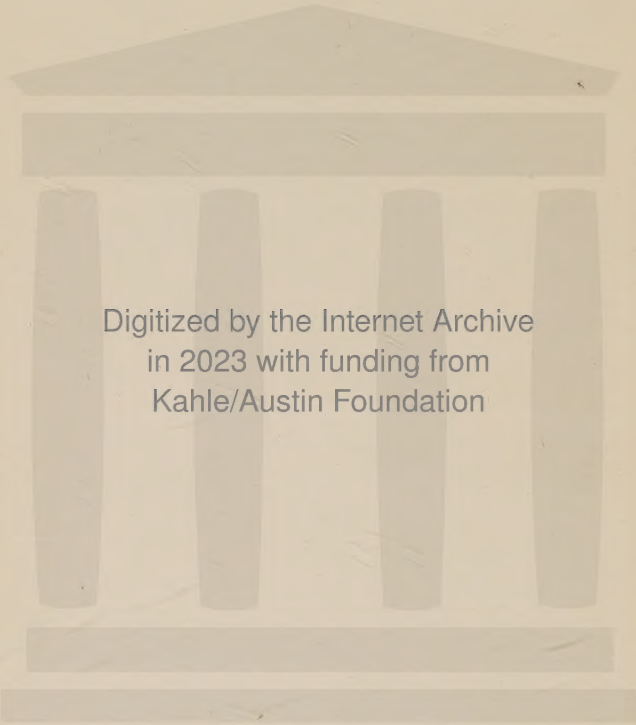


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THE BIBLE OF THE EXPOSITOR
AND THE EVANGELIST

NEW TESTAMENT
VOLUME 9.

ROMANS

BY

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FOREWORD

THE time of this Epistle! Angus, in his Bible Hand Book, places this Epistle at 58 A. D., and provides abundant argument to prove the comparative certainty of that year. We know that it was written before Paul went to Rome (*see Rom. 1:10, 11, 13, 15*).

The place from which it was written! Here we are not on positively certain grounds. Paul dwelt at Ephesus two whole years (*Acts 19:10*), and it is very natural to suppose that, in so long a period, he would not only preach daily as opportunity offered, but would set himself to the task of writing, which is compatible with settled residence.

However, from Ephesus Paul passed "*through Macedonia and Achaia, to go to Jerusalem*" (*Acts 19:21*), "*saying, After I have been there, I must also see Rome*", and inasmuch as Phoebe seems to have been the bearer of this Epistle, and her residence was at Cenchrea (*see Rom. 16:1*), it is contended by many that Paul wrote this Epistle from Corinth. The truth is, however, even had he written it from Ephesus, he might have carried it with him until he found one on the way to Rome, and then dispatched the same by her hand.

It is not a matter of importance where the Epistle was penned, as that uncertainty in no wise affects its contents.

The purpose in writing the Epistle! It is not difficult to see Paul's purpose in writing this Epistle. Possibly in no letter was the combination of sound doctrine and Christian practice ever more

effectually combined than in this Epistle to the Romans. It is a perfect illustration of James' admonition, "*Be ye doers of the Word, and not hearers only, deceiving your own selves*" (James 1:22), as well as an illustration of James' contention, "*Even so faith, if it hath not works, is dead, being alone*" (James 2:17).

The people to whom the Epistle was written! The Gospel seems to have reached Rome long before Paul did, and the faith of the Christians there "*is spoken of throughout the whole world*" (Rom. 1:8). It will not be forgotten that Rome was the practical center of the world at that time; politically it was the most famous city in existence, and the old phrase, "All roads lead to Rome", is simply a clear indication of centripetal travel. Converts to Christianity, then, like other citizens, would sooner or later reach Rome, with the enthusiasm of the early church, and with the sense of Rome's importance that inspired Paul's desire to see Rome and preach the Gospel there. They, too, would tell of the Christ, God manifested in the flesh, man's one and only Redeemer, and both converted Jews and Gentiles would gravitate together by the mutual attraction of a common Saviour and a common Gospel, and the cause at Rome would express itself in a church and in multiplied testimonies, and, as at other times and places, the truth believed and lived would mark progress. Paul, when he reached Rome, would be in the midst of many brethren, and through this Epistle would be better known to them, and his very arrival would be an occasion of rejoicing in spite of the approaching imprisonment.

There are men who make a prison cell a center of

Christian influence, a seat of power that can profoundly affect a world empire. Such a man was Paul at Rome, whether free or behind bars. We shall seek, therefore, to interpret the Epistle in the light of these historic facts.

It may be necessary to say again that this work is in no sense a commentary, and the chapters that make up this volume are like those that characterize the forty volumes of this series, the literal and verbal expression of a pulpit ministry. In this series we are not engaged in exegesis; we are not seeking to provide a critical word or text commentary. We are preaching to our readers as we have preached to our hearers, hoping that they, in turn, will employ, by passing on these precious truths.

THE EPISTLE TO THE ROMANS

OUTLINE.

INTRODUCTION CHAPTER 1:1-15.

DOCTRINAL CHAPTERS 1:16—8:39.

- Chapter 1—Sin Debases the Gentile and Divorces God.
- Chapter 2—Sin Degrades the Jew and Increases His Condemnation.
- Chapter 3—Sin Is the Common Lot; and So Is Condemnation.
- Chapter 4—Righteousness Is Begotten by Faith, Not Obedience.
- Chapter 5—Faith Is Followed by Peace, Pardon, and Promise.
- Chapter 6—The New Life Creates Altogether New Relations.
- Chapter 7—The New Relations Involve a Conflict Requiring Christ.
- Chapter 8—The Christian's Victory Is Assured by the Spirit.

DISPENSATIONAL CHAPTERS 9—11.

- Chapter 9—Israel's Election.
 - 1. To unmerited favor. vss. 1-5.
 - 2. In righteous judgment. vss. 6-18.
 - 3. Unto grave responsibilities. vss. 19-33.
- Chapter 10—Israel's Rejection.
 - 1. Because of their ignorance. vs. 1.
 - 2. Because of their unbelief. vss. 2-13.

3. Because of the spirit of disobedience. vss. 18-21.

Chapter 11—Israel's Restoration—Seven Pledges of it.

1. The salvation of Saul a type. vs. 1.
2. Recognition of a righteous remnant. vss. 2-6.
3. The fact that Israel's blindness is but partial. vss. 7-10.
4. Gentile salvation a provocation to jealousy. vs. 11.
5. The resurrection of Israel from the dead. vss. 12-15.
6. The illustration of the olive tree. vss. 16-24.
7. The revelation of God's mysterious plan. vss. 25-36.

DUTIFUL CHAPTERS 12—16.

Chapter 12—Our Sacrifices. Seven Qualities of Love.

Chapter 13—Our Fellowship of Service.

Chapter 14—Our Spiritual Walk, Worship, and Warfare.

Chapter 15—Our Assistance of the Weak in Christ.

Chapter 16—Our Friends and Fellow-laborers in the Lord's work.

POINTS OF STUDY

1. The twenty-two "therefores" and "wherefores."

2. The five "much mores" in the fifth chapter.
3. The whole Gospel the power of God. Romans 1:16 illustrated.

CORROBORATIVE SCRIPTURES.

- a. Jesus living, our Pattern. I Peter 2:21.
- b. Jesus dying, our Redeemer. Titus 2:14.
- c. Jesus buried, our Scapegoat. Lev. 16:21.
- d. Jesus risen, our Justifier. Rom. 4:25.
- e. Jesus ascended, our Head. Col. 1:18.
- f. Jesus seated, our High Priest. Heb. 10:12.
- g. Jesus coming, our Hope. Titus 2:13.

CHAPTER I.

**PREACHING—A DIVINELY APPOINTED
PROFESSION**

PREACHING—A DIVINELY APPOINTED PROFESSION

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1).

PREACHING is the one profession of universal interest. The man who enters the law realizes that the interest taken in his profession will be limited, for the most part, to his clientage. The man who practices medicine excites an interest in his profession somewhat commensurate with the number of his patients. The one who takes it upon himself to teach touches the public more closely; but as a rule, excites the special interest of youth only.

But to enter the pulpit is to face the whole public, Christian and non-Christian, church-going and non-church going, educated and ignorant, rich and poor, old and young. By as much as religion is more important than science, by as much as the moral law is more essential than the civil law, by as much as the health of the soul is more to be desired than that of the body, by as much as character outweighs all else, by so much is it true, as the prophet of Brantwood said, "The issues of life and death for society are in the Christian pulpit".

That such seems to be the Divine estimate of this profession is argued not alone by the importance attached to the work of the Old Testament Prophet and New Testament Apostle, but is put forever beyond dispute by Christ's choice of a profession. When He came into the world to work its greatest good, to overthrow sin and set up righteousness, to

end sorrow and introduce happiness, to defeat hell and populate Heaven, He passed over every other honorable calling, and the many noble professions, and made deliberate choice of preaching. The man, then, who sneers this profession insults the Son of God; and the man or woman who takes no interest in its work can have no interest in the elevation of society or in the redemption of souls. The very fact that Christ was a preacher, the very fact that He ordained preaching as the agency of the world's regeneration, accounts at once for the power of the pulpit and the interest the whole public takes in it.

I am aware, therefore, that though I am speaking to you this morning concerning an office which might be regarded my profession, I am talking also about one in which you are deeply concerned, for it is your profession, in that it deals with the subjects in which you have the deepest and most lasting interest. And when Paul, in our text, introduces himself to the Romans as "*a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God*", he has your attention, and he has mine.

We are interested in preaching because of

THE DIVINE APPOINTMENT

It is perfectly evident that the Apostle has not come to this office by his own choice, but instead, has been put there by his Christ. If one would trace the processes by which Paul became a preacher he would find in them a confirmation of the statement of our text. Going back to the ninth chapter of Acts we find him an unbeliever and a persecutor of the Church of God; and that same chapter records how, when he was on his way to Damascus to bind any

disciples he might find there and bring them to Jerusalem, he was met by the Lord, overwhelmed by a voice and a light, shown at once what his error had been and what was the truth, and sent to Ananias of Damascus to receive from him instruction touching his present duties and his coming profession.

And after "*certain days with the disciples which were at Damascus*" he began to preach Christ in the synagogues, astonishing those who heard him and increasing "*the more in strength*", he "*confounded the Jews which dwelt at Damascus, proving that this is the very Christ*" (Acts 9:19, 22).

The three steps by which the Lord led him into the full ministry of His Word are recorded alike in the Acts and in our text. First, he was saved and made "*a servant of Jesus Christ*"; then he was "*called to be an Apostle*", and a little later he was "*separated unto the Gospel of God*".

Salvation is the Spirit's first step in making a minister. The New Testament Church knew nothing of unregeneracy in the pulpit. When Simon, the unregenerate, offered the Apostles money in exchange for the power of the Holy Ghost, "*Peter said unto him, Thy money perish with thee*". And a little later he added, "*Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God*".

It was not until after the great Roman apostacy that unregenerate men entered this profession without apology on their part or protest on the part of the Church. But ever since that time certain branches, so-called, of the Christian Church, have admitted men to their ministry with far less concern regarding their personal salvation than they have exhibited in their knowledge of ceremony and

catechism; and even today in certain quarters and churches this first feature of a Divine appointment is utterly disregarded in the making of ministers. George Mueller, when between ten and eleven years of age, was sent to a classical school in Halberstadt to be prepared for the University because, as Warne says, "It was his father's desire that he should become a minister of the Lutheran church". "Not indeed", remarks Mr. Mueller, "that I might serve God, but that I might have a comfortable living".

The night before George Mueller commenced the special studies that were to fit him for his confirmation, he spent at cards until two in the morning, and the days preceding that confirmation were given to the grossest immorality. Speaking of this, he says, "In this state of heart, without prayer, without true repentance, without faith, without knowledge of the plan of salvation, I was confirmed". That was the first step men took toward making George Mueller a minister of the Word. But when God called him to that office the first step the Holy Spirit took was to save his soul. John defended his ministry of the Word by saying, "*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ*" (1 John 1:3). To be ignorant of the Lord, to be without His fellowship, is to be utterly unfitted to preach. Paul, the preacher, was "*Paul, a servant of Jesus Christ*", and the very success of this man's ministry makes of him a worthy sample to the ministry of all centuries.

An evident call is the Spirit's second step in the making of a minister. "*Called to be an Apostle*".

In Paul's case almost no time intervened between the hour of his salvation and the one in which the Spirit called him to preach; and yet they were two distinct experiences; and in the instance of many a minister have been separated the one from the other by months, and in some cases by many years. There are men in this church today who knew young Russell Conwell, the Christian attorney; men here who knew him at a later time, when he was lecturer and reporter; but after years of such service, God's Spirit said, "Come into the Gospel ministry", and the faithful Christian was not disobedient to the heavenly voice and those great Philadelphia institutions are his endearing monuments. Philip, the evangelist, was not saved and set to the Gospel ministry in the same day. At first he was a humble layman, differentiated from his brethren by the single fact that he was "*of honest report, full of the Holy Ghost and wisdom*". Afterwards we find him a member of the diaconate in the old First Church at Jerusalem; but as soon as his brother Stephen, having been stoned to death, was carried to his burial, God's Spirit seems to have called Philip to take up the work, and we read, "*Philip went down to the city of Samaria, and preached Christ unto them*" (Acts 8:5). Peter, the fearless preacher, was only a plain fisherman disciple until he came to Pentecost, when the Holy Ghost called him out and made of him the chief spokesman.

A clear call to the ministry by that same Spirit has ever been the needed anchor to those who preach Christ. James Stalker says, "Enthusiasm for humanity is a noble passion and sheds a beautiful glow over the first efforts of an unselfish life,

but it is hardly stern enough for the uses of the world". "For the man who would minister to it", he says, "a sterner motive is needed than love of men. Our retreating zeal needs to be rallied by the command of God. It is His work. These souls are His. He has committed them to our care, and at the judgment seat He will demand an account of them. All prophets and apostles who have dealt with man for God have been driven on by this impulse which has recovered them in hours of weakness and enabled them to face the opposition of the world."

Paul is a good illustration of Stalker's claim. When he was wearied with his work; when he was sickened by the sight of men's sins; when persecution was rife enough to give Satan opportunity to raise the question whether Paul would not be a happier man if he quit the ministry, the consciousness of the Spirit's call came over the Apostle, and he answered all such temptations with, "*Woe is unto me, if I preach not the Gospel*"! Do you remember how, when Joan of Arc was pleading for the privilege of raising the siege of Rheims, and the Royal Council was hesitating, and the Royal counsellors were showing why it was not wise to attempt it, that they came to Joan and asked her if she still heard the Voices, and she answered "Yes". She told them how, when she had been at prayer in secret complaining of the unbelief of her people, that she heard a Voice which said, "Daughter of God; go on! Go on! I will be thy help". Happy the minister who hears that same Voice in command and promise.

The Spirit's third step in making a minister is equally specified in our text.

He separates unto the Gospel of God.

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God" (Rom. 1:1).

It is one thing to be a minister; it is another thing to be separated by the Holy Ghost to a special work. Paul came into the ministry first, unto this separation afterwards. In Acts 13:2 we read, *"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them"*.

God has in mind for every preacher a specific service. The impression prevails with all too many that "a call to the ministry" involves only a general obligation to preach the Word. But what shall we say concerning this act of the Holy Ghost in separating Paul to his specific work? What shall we say to the act of the same Spirit when He takes Philip from Samaria and sends him into the desert of the southway to minister to the Ethiopian treasurer? Is it not the right of the Holy Ghost to decide where a man shall work? Is it not His right to decide what a man shall do? When George Mueller was trying to settle the question of where he should work he adopted the queer and questionable way of ascertaining the Lord's will by lot. He bought a ticket in the Royal Lottery and made up his mind if the ticket proved to be a winning one and brought him considerable money he would take it to be the Lord's will that he should become a foreign missionary, but if it brought in nothing, he should accept a ministry at home. The result was that the ticket drew a small sum, not enough to take him abroad and yet something, so that he was not sure it was God's will he should go or stay at home.

While Mueller thought over it he was convinced of having committed a great sin in trying to settle so important a question by such an uncertain, if not even sinful way; and at once he surrendered himself to quiet, patient, prayerful waiting for the Divine appointment; and the Holy Ghost pointed out not merely the place of his work, but the peculiar kind of work also, and poured upon him such blessing as few of the sons of men have ever known. The lottery plan of settling one's ministry is Satan's plan. The question to be determined by the preacher is not the question of where he can get the most money, nor yet the one of where he can get the most preferment, nor yet the one of where he can get the greatest audience, nor yet the one of where he can get the easiest and most honorable position. The question for the preacher to settle is, "What saith the Spirit? What does He want me to do? Where does He want me to work?" The Spirit's separations involve the minister's specifications.

The fact that preaching is of Divine appointment accounts, as we have said, for

THE POWER OF THE PULPIT

Preaching is the profession with a promise. Mark's report of the Great Commission is, "*Go ye into all the world, and preach the Gospel to every creature*"; and Matthew records the promise, "*And lo, I am with you alway, even unto the end of the world*". Paul wrote to the Corinthians, "*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach*

Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:21-24).

The past has witnessed full proof of that power. Not to speak of the Old Testament ministers—Noah, Moses, David, Isaiah, Jeremiah, and others, the New Testament and Church History abound in illustrations of the power of the pulpit. When Peter at Pentecost preached, thousands of men were in tears, crying for the light. When Paul, the peerless, had passed away, there were honorable successors to his office. John was indeed a son of thunder to his generation, and yet he was also sweetness and light. Polycarp so presented the truth as to make his own name immortal and accelerate the cause of Christ. Think of the power exercised through the preaching of St. Chrysostom, by St. Francis of Assisi, and by Savonarola of Florence! Think of the multitudes moved by Martin Luther, by John Wesley, by George Whitefield! Think of the revolutions wrought by the utterances of Calvin, Cadman, and Bunyan! Think of those men buried but yesterday, Beecher, Brooks, Spurgeon and Moody! When one remembers what a host of noble names have belonged to this profession, and what mighty powers God has poured out through them for good, he is disposed to agree with Emerson in his opinion that "The pulpits of New England are the springs of American liberty", and with Webster, who once asked, "Where have the life-giving waters of civilization sprung up, save in the track of the Christian ministry?"

But the pressing question is as to the present pul-

pit! Dr. Hillis recently raised that question in a Chicago sermon, "Is the pulpit declining?" But his answer to the question was unsatisfactory, for he pointed to the empty church houses to illustrate an evident decline, apparently overlooking the fact that church membership and the ministry are not one and the same thing; and that it is possible that one of these might sustain loss while the other held its own, or even accomplished a gain. To me the fact that a few years ago the Governor of New Hampshire, journeying over his state, found in village after village church houses shut up, their windows boarded over, and their walls crumbling to decay, so that he felt impelled to appoint a day of fasting and prayer, might have other explanation than a proportionate decline in the power of the present pulpit. When, on one occasion, many of Jesus' disciples went back and walked no more with Him, it was hardly chargeable to a decline in Jesus' preaching ability; and when, on Mars' Hill, men listened to Paul's presentation of the truth, some to mock him and others to say, "*We will hear thee again of this matter*", the feeble results of that after-meeting were hardly to be accounted for on the ground of Paul's poor preaching.

One thing is sure and that is that the modern preacher, who is alive to the interests of his profession and endeavors to meet the demands of his parish and the public, bears burdens such as his old time predecessor never dreamed. As Hillis, in the address before referred to, said, "Today no pastor can hope to keep in sympathy with his business men without reading half a dozen great reviews on the important events in the world of commerce, of war,

of industry, of education, of finance, of legislation. Pressed by a thousand duties, the pastor must read with more or less accuracy one hundred books a year. Moreover the preacher must needs write as many columns as the editor, he must give as many addresses as the lawyer, he must be acquainted in as many homes as the physician. To his door also come the children of poverty, the prodigal, the youths who desire higher education, the boy—a stranger in a great city, those who have drunk from the cups of flame, those poisoned by remorse and sin! And, were it not that the ministry carries in itself its own medicines and recuperative agencies, the mere task of physical delivery of sermons would destroy the physical health of all moral teachers. No other profession drains away so rapidly the precious nerve glands. William Ellery Channing breaks down at forty-five. Henry Drummond dies at forty-six. Horace Bushnell gives way in the midst of his career. Phillips Brooks dies at fifty-seven and Charles Spurgeon at fifty-eight. * * * But *'the disciple is not above his master, nor the servant above his lord'.*"

But a few words as to

SOME OPPONENTS OF PREACHING

and I am done.

The fact that preaching is still a necessity, that the pulpit remains and finds increasing occasion, raises the question as to why its success has been so small, and why the world has come so slowly to the Christ?

To assign all the reasons for this would require volumes. In fact, volumes have already been con-

tributed to this subject, and yet the last word has not been said. But there are two or three of these opponents whose prime importance invites consideration.

The sins, and the skepticism of the age in which we live! I do not know that the men of today are more sinful than the men of yesterday. I do not know that Satan, with all of his genius, has recently invented any new iniquities. Sometime since a woman asked me how many mortal sins there were, and I told her the last I heard from it there were seven. But, unquestionably, the sin of skepticism is now receiving an unwonted emphasis.

The author of "The Gospel for an Age of Doubt", speaking of our time, says, "From the material side we might call it an age of progress, from the intellectual side an age of science, from the medical side an age of hysteria, from the political side an age of democracy, from the commercial side an age of advertisement, from the social side an age of publicomania; but looking at it from the spiritual side, which is the preacher's point of view, and considering that interior life to which every proclamation of the Gospel must be addressed, beyond a doubt it stands confessed as a doubting age. * * Its coat-of-arms is an interrogation point rampant, above three bishops dormant, and its motto is 'Query?'"

As all the world is aware, a few years ago the great Methodist denomination, with all its splendid appointments, all its magnificent machinery, all its eloquent ministers, and all of its consecrated missionaries, was making no progress, but instead, had been declining. When Bishops Fowler, Ninde and Joyce were appointed a committee to inquire into

causes of this decline, in report, they said, touching the part that skepticism has played in impeding the progress of the truth and opposing the pulpit, "In some sections criticism is extended to everything sacred; the preaching and the preacher are handled in the home circle with severity, the Bible itself is attacked, its supernatural character and Divine authority are denied; while higher criticism is limited to a few centers, yet its influence is filtered down into much of our literature, taking the authority out of the teaching and the power out of the preaching. Sin loses its fatal sting, the law loses its sanction and God's government is reduced to a few rules concerning esthetics". Unfortunately, the Bishops of that day were sounder than the present bishopric. Satan has never smitten the ministry of God with any plague so enervating as the skepticism which in recent years has taken the heart out of the bishops themselves.

The present compromised church is also in opposition to an effective pulpit. The vacant churches of New Hampshire, to which we have made reference, the country churches of Kentucky, which, in my boyhood, were overcrowded, but now are almost empty, the forsaken houses of God that may be found throughout all southern Ohio, and southern Indiana, and in many of the counties of Illinois, are all too representative, I fear, of a more wide-spread condition in the older states, and now, even of the newer, for I have cob-webbed churches in the far West!

Dr. Henry Van Dyke, years ago, wrote, "I have seen in the little English city of Salisbury the great cathedral. It was built when a flood-tide of re-

ligious enthusiasm was sweeping over the world. Thousands might worship, thousands have worshipped within that splendid fane, and its walls were not able to contain the great flood of devotion. But the tide has ebbed; the ecstatic vision has faded. The mighty cathedral stands; but a handful of worshippers can scarcely keep a sleepy rivulet of praise flowing in a corner of the building."

That church is representative of every one that declines from its first love and makes alliance with the world; and, although as Van Dyke says, "its worshippers can scarcely keep a sleepy rivulet of praise flowing," the very emptiness and silence of the place is an eloquent admonition to every church which has surrendered to the spirit of worldliness, and it is saying over again what Jesus said to the church at Ephesus, "*Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place*". We believe with the sainted Gordon that "The law of the kingdom of Heaven is not the law of the kingdom of earth. The world's motto is, 'In union there is strength'; the Church's motto is, 'In separation there is strength'."

The last opponent of the pulpit which we mention today is **the cowardice of the preacher**. Paul's success in the Gospel of the Son of God was due to the fact that he did not live by the law of least resistance. The Methodist bishops above referred to sounded an important note when they said to their pastors, "The free lance of the itinerant is in danger of being lowered. We need more grace, more prayer, and more courage, and more of the spirit of

the martyrs that our fathers had, to walk in their exalted and kingly way among men”.

When I remember that the great eras of the past have been created by preachers; that this same Paul of our text was a “voice in the wilderness”, calling effectively for liberty and free institutions; that Martin Luther brought in the Reformation with all that that has meant to church and state; that John Bunyan imprisoned, was yet a power to the end of the world and of the age; that, as Oliver Cromwell admitted, “The Puritan preachers destroyed the doctrine of the Divine right of kings and overturned that citadel of falsehood and cruelty”; that Barnett in Whitechapel Road inaugurated the Social Settlement idea; that Beecher in America linked his voice with the eloquence of Phillips and the courage of Lincoln, in smiting the chains of slavery”; I feel more and more that the Church of God has need to pray that her preachers be saved from that time-service to which our selfishness tempts us, to be servants of Jesus Christ, Apostles, called indeed, and faithful preachers of the Gospel of God.

CHAPTER II.

THE LORD JESUS CHRIST

ROMANS 1:1-7.

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,

"Which He had promised afore by His Prophets in the holy Scriptures.)

"Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

"And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name:

"Among whom are ye also the called of Jesus Christ;

"To all that be in Rome, beloved of God, called to be saints; Grace to you, and peace, from God our Father and the Lord Jesus Christ" (Rom. 1:1-7).

THE LORD JESUS CHRIST

Romans 1:1-7.

IN the opening sentences Paul describes himself "*a servant of Jesus Christ*", and straightway declares his apostleship, "*called to be an Apostle*", and then reminds us of his separation from the old life, from the old society, from the old duties, and even from the aforetime spirit, "*unto the Gospel of God*"—a Gospel which the Apostle believes to have been promised before through the "*Prophets in the holy Scriptures*".

It is interesting to follow the pen of the Apostle while he presents Him who is the Gospel, even Jesus; Him, whom men worship and angels praise; the celebration of whose birth makes the gladdest season of the whole round year.

The Apostle speaks of Him under three phases: The Seed of David, the Son of God, the Saviour of the World.

THE SEED OF DAVID

"Which was made of the seed of David according to the flesh".

He, then, was the child of prophecy. A more strange and absurd statement has never passed the lips of a man who could be imagined sane than when one contended that the Old Testament Prophets knew nothing of Jesus of Nazareth. Bring to me a photograph and let me study it until I am familiar with every line in it, then present to me a man whose every feature conforms exactly, and I am quite certain that the one is the representation

of the other. No man has ever yet given himself to a sympathetic and intelligent study of the Old Testament prophecies without finding there a perfect picture of the New Testament Christ. Isaiah was a photographer, and when he developed the negative,

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Is. 9:6, 7),

he was presenting the goodly character of Him who was to be born of a virgin in Bethlehem of Judea, even as promised by the Prophet; who was to be rejected of Israel, crucified, and raised again on the third day.

Dr. Grattan Guinness, in his volume, "History Unveiling Prophecy", says truly, "God has spoken; He has given an explanation of the central and commanding vision of the prophecy. And God has acted; He has fulfilled its predictions. * * What hath God said? What hath He done? These are the questions of the age!"

In answer to these questions you will find that God hath both promised and hath sent His Son, the seed of David, and the first advent of Christ is the fulfilment of prophecy. When Campbell Morgan in "The Crises of the Christ" was discussing the coming of the Son of Man, he said of certain signs that were wholly supernatural and remarkable, "These were of two kinds, direct and indirect; of the first, of the direct, there were three—the star that led the wise men to Christ, the angel ministry

renewed at the time of the advent, and the fulfilling and renewal of the voices of prophecy. All these were definite signs, pointing to Him, directing attention to Him in a world where men were not prepared to accept Him, and did not welcome Him as the One sent from God for the fulfillment of the Divine purpose."

Supernatural as it was, it was yet also natural, that if the child born in Bethlehem of Judea two thousand years ago was the seed of David, there should be much ado in heaven and on earth over His coming. It is no marvel to me that the Wise Men were definitely guided to His presence; that the very shepherds of the field were stirred from their slumbers by the manifestation of glory, nor yet that the angels of God chanted His coming as loyal subjects, as even court attendants might shout at the coming to office of some new king.

He was also of royal lineage. "*Of the seed of David*". How often had the Old Testament men of God spoken of this relationship. Go back to Second Samuel and hear that ancient Prophet talking to David himself in words like these:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (II Sam. 7:12),

"Thy throne shall be established for ever" (vs. 16).

Hear the Psalmist (89:3, 4),

"I have made a covenant with My Chosen, I have sworn unto David My servant,

"Thy seed will I establish for ever, and build up thy throne to all generations".

And yet again (132:11),

"The Lord hath sworn in truth unto David; He will

not turn from it; Of the fruit of thy body will I set upon thy throne".

Does one wonder that the New Testament should open up after this manner, "*The Book of the generation of Jesus Christ, the son of David*" (Matt. 1:1), and that His genealogy should be traced from David to both Mary and Joseph? Truly, "prophecy is the mold of history", and the Man from Nazareth is none other than the seed of David, the expectation of the ages.

"Hail to the Lord's Anointed,
Great David's greater Son,
Who, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity."

He was the Divine-human One. The language here is remarkable in its utter accuracy, "*Of the seed of David according to the flesh*". The controversy of the ages has been at this point, and it has never waxed beyond its present-day interest.

Unitarianism, or the denial of the Deity of Jesus, is as old as the Christian centuries. They denied that Deity in Christ's day. John, in his Epistles, is constantly combatting Unitarianism, while Paul and Peter must unite their pens in defense of Deity.

It is little wonder that some men should swing to the opposite extreme and deny the humanity of Jesus. The Word of God affirms both the Deity and humanity, and finds no conflict between them. He is "*the Son of God*", and yet "*the seed of David according to the flesh*".

Campbell Morgan says, "He was the God-man; not God indwelling a man. Of such there have

been many. Not a man deified; of such there have been none save in the myths of pagan systems of thought; but God and man, combining in one personality the two natures, a perpetual enigma and mystery, baffling the possibility of explanation. It may be asked how, if indeed He were God, He could be tempted in the realm of humanity, as other men are tempted. It may be objected that had He been God, He could not have spoken of the limitation of His own knowledge concerning things to come. When asked to explain these things, the only possible answer is that they do not admit of explanation, but they remain facts."

"In a lowly manger sleeping,
Calm and still, a babe we see,
'Tis the Holy Child of promise,
Light of all the world is He.

"Holy angels sing His welcome
In the realms of glory bright,
While the morning stars around Him,
Fall in soft and tender light.

"Blessed Saviour, dear Redeemer,
King of Judah, Prince of Peace,
Rock of ages, Star of nations,
Thy dominion ne'er shall cease."

The Apostle, therefore, hesitates not to pass from the discussion of the seed of David to the declaration

"THE SON OF GOD"

For his faith he has "*many infallible proofs*" (*Acts 1:3*).

Christ's Deity he sees proven by His power. He is "*the Son of God with power*". Paul writes at a time when the illustrations of that power were fresh in memory. The land was filled with living wit-

nesses to a work—the like of which the world has never seen—for His deeds were not done in a corner. The neighbors knew that the Gadarene had been dispossessed of demons, that the blind by the Jericho way had been given their sight, that the lepers had been healed and cleansed, that the deaf had been made to hear, and the dumb to speak, and the paralytic to walk; and at His word the fever had left Simon's mother, the withered hand had been restored, the dropsical man had been made whole, Jairus' daughter, the widow's son, and widely-known Lazarus had all been raised from the dead. If those who listened to His Word remarked, "*Never man spake like this man*", it is no wonder that when they looked upon Him calling the dead to life again, that fear came upon them all and they glorified God, saying, "*A great prophet is risen up among us*", and that "*God hath visited His people*" (Luke 7: 16).

The claim of the Church is, "*Jesus Christ the same yesterday, and today, and forever*" (Heb. 13:8), and that the miracle worker of two thousand years ago is the miracle worker at this moment, and is still "*the Son of God with power*". Power to forgive sin; power to heal the sick in answer to prayer of faith; power to raise the dead, and the day is appointed in which He will do it. "*The Lord Himself shall descend from heaven with a shout, * * and the dead in Christ shall rise*" (I Thess. 4:16). The faith of the Christian is not fixed in a slain man; the faith of the Christian rests in the Son of God, whose Deity is demonstrated by His "power".

That is the thing of which Charles Spurgeon was thinking when he described the soul as in the prison

house, a cell which bred pestilence and death. In vain does he saw at the bars until the time come when Christ appears to him, and instantly the bars are burst asunder, for He is the One of whom Isaiah long since wrote, "*He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound*" (Is. 61:1).

Many of you have read Hall Caine's "Bondman" and remember how Jason the Red secured the release from prison of Michael Sunlocks. He entered into the prison himself and took Sunlocks' place, but with the same hand that swung back the door as he entered, it was held back until Sunlocks escaped. This is the way of the sinner's release; the pierced hand of the Son of God hath accomplished it, for He is "*the Son of God with power*".

His Deity is also demonstrated by His holiness. He was "*declared to be the Son of God with power, according to the spirit of holiness*". That was the most marked characteristic of His earth life. He was "*in all points tempted like as we are*", because He was a man; but He was "*without sin*" because He was "the Son of God". When He asked those who were without sin to cast a stone at a convicted one, they hung their heads for shame and departed in silence, consciously condemned; but when He challenged the multitude, "*Which of you convinceth Me of sin*"? He sealed their lips, for there was naught that could be said against Him.

Carnegie Simpson's volume, "The Fact of Christ", has had a wide reading. In it the author says of Jesus, "He was the supreme man in the realm of moral character. It were an easy task to compare

Him in this respect with any other saint or hero of history, and show He was morally better. To do this would be, however, but to say the least part of the truth about the character of Jesus. Let us state the complete truth at once. He had not simply less sin and more virtue than others. His supremacy is not comparative! It is absolute! Jesus is the stainless man, the one sinless human being. To prove a negative is always difficult; to prove it absolutely, often an impossibility. It is obviously an impossibility absolutely to demonstrate that the life and character of any man are entirely stainless. But in the case of Jesus the witness is as strong as the very nature of the thing to be proven can possibly admit. His enemies are witnesses to it. With all their ingenuity of hate and malice, never once did they dare to prefer against Him any moral charge, and insinuations such as that '*He eateth and drinketh with publicans and sinners*' fell harmlessly upon Him. His friends are witnesses. They described Him as '*separate from sinners*'. They were orthodox Jews, steeped in the doctrine that '*there is none righteous, no, not one*'. But they were compelled to contradict themselves. 'Yes, one,' they said against their Scriptures: 'He did no sin'. And we too are witnesses of the stainless perfection of the character of Jesus. For His friends have given us about Him far more than a vague eulogy. They have given us accounts, short indeed, but particularized, of His life. They do not merely affirm His stainlessness, which were easy. They exhibit it, which it were simply impossible to do except from the life. We have there what Jesus said and did in all kinds of circumstances and on all

manner of occasions, in public and private, in the sunshine of success and the gloom of failure, in the houses of His friends and in face of His foes, in life and in the last great trial of death. It is the detailed picture of a man who never made a false step, never said the word that ought not to have been said, never, in short, fell below perfection."

"How beauteous were the marks divine,
That in Thy meekness used to shine;
That lit Thy lonely pathway, trod
In wondrous love, O Son of God!

"O who like Thee, so calm so bright,
So pure, so made to live in light;
O who like Thee did ever go
So patient through a world of woe?

"O who like Thee so humbly bore
The scorn, the scoffs of men, before?
So meek, forgiving, godlike, high,
So glorious in humility?

"O in Thy light be mine to go,
Illuming all my way of woe;
And give me ever on the road
To trace Thy footsteps, Son of God."

Yet again:

His Deity is declared by "the resurrection from the dead." He was "*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead*" (Rom. 1:4). The Apostle Paul in his Epistle to the Corinthians makes the resurrection of Jesus the very foundation of the Christian's hope. He marshalls his proofs of it in the form of some five hundred living witnesses. Among those he calls to testify are the twelve men who knew Him best; the great crowd that saw Him ascend; and ever to put past dispute, he adds his own testimony, that of an enemy, who had been de-

terminated not only that Jesus was not risen but to exterminate the very company of those who were declaring the same. And Paul, when converted, saw the truth, as Strauss long since expressed it when he said, "The resurrection of Jesus is the center. To disprove that is to draw down the whole fabric of historic Christianity, for, as the Apostle argued, unless Jesus of Nazareth conquered over death and the grave, all Christians have but fallen upon 'cunningly devised fables', they are themselves deceived, and have become deceivers of others, hence are of all men 'most miserable'." How the men who deny the resurrection of Jesus can ever again call Him "Lord" or even admit that there is aught to hope from Him, I am unable to understand. As Dr. O. P. Gifford once said, "Such a Jesus would never have been heard of outside a city of Palestine. He never could have won Saul of Tarsus, nor have overthrown Judaism, nor have conquered Rome, nor mastered the barbarism of his hour and given us a Christian civilization."

Some of us prefer the Jesus of the Bible, who rose from the grave on the third day, to this "New Theology" man, of beautiful moral character, but who when he was buried came not forth again. A helpless Saviour would such an one be, and to lean on him would be to lean on a staff broken already; and to worship him were like building a shrine in the presence of the dead, and would only be another form of debasing idolatry.

The Christ of my worship is not only the Christ risen from the grave, but the Christ ascended to the right hand of God, and living in glorious estate. One reason why the Book of Revelation has always

had such a fascination for me is the vision of the risen Christ it presents in its opening chapter:

"In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

"And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters" (Rev. 1:13-15).

At the feet of such an One, like John of old, I can fall, and unto Him, who is the First and the Last, and the living One, the One who was dead, but behold, is alive for evermore, and who has the keys of death and hell in His hands, I pay the tribute of my heart's affection. I am inclined to believe with Horace Stanton that Christ Himself will be the most beautiful object we shall ever behold, and that in Him we shall behold the Chiefest of ten thousand, and the One "altogether lovely" and enraptured by that vision, we shall say with Zechariah, (9:17), *"How great is His goodness, and how great is His beauty"!*

It is not difficult, then, for Paul to pass from "The seed of David" to the "Son of God" who is

THE SAVIOUR AND LORD

There is a marked progress in what the Apostle is here penning. It is good to begin with the seed of David, for men cannot meet God in His infinite character; it is only when the Holy One limits Himself to the flesh that we can get into communion with Him and be not afraid; and if our surprise to discover in that One the Son of God and Saviour and Lord is great, I have never had any doubt that as it dawned increasingly upon the minds of Peter

and John, it filled them with an enlarging joy of which the world without never dreamed, and could not understand.

And now Paul, who once had looked upon Him as a mere man, and even a moral deceiver, but who, by a vision of Him in His risen state, was convinced once and forever, calls Him not only "seed of David" and "Son of God", but speaks of Him as "Jesus Christ our Lord", *"By whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name"*.

It is a fine expression—"Through whom we have received grace". Paul never went away from the doctrine of grace. He knew that we were "saved by grace". As Martin Luther rang the changes on "the just shall live by faith", so Paul grew increasingly eloquent while affirming *"for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"* (*Eph. 2:8, 9*). And oh, what a grace it is for the soul to be lifted out of the pit and placed upon a rock, for sighings to give place to the new song, for the stained to become stainless, for the sinner to become the saint.

There is a song we often sing in our special meetings,

"It is glory all the way."

That is only true because it is grace all the way, and it is grace all the time. Charles Spurgeon was known the world over for his emphasis upon the doctrine of grace. Speaking one day of the phrase, "Grace for grace", he said, "This obviously means grace in abundance. Like the waves of the sea, when one comes there is another close behind it.

Before you can say that one is gone there is another coming to fill its place. There they come. Who shall count them? In long succession, wave follows wave. So is God's grace. 'Grace for grace'. One grace has hardly come into your soul but there is another one. You have heard the story of Rowland Hill having a hundred pounds entrusted to him for the benefit of a poor minister. He thought that if he sent him the hundred pounds it would be too large a sum to give him all at once; he would scarcely know how to husband it, and perhaps he would not be so thankful for it as if he had it doled out in smaller amounts. So he sent him five pounds, and wrote in the letter, 'More to follow.' Letters did not come often in those days of ninepenny or eightpenny postage, but in about another week he forwarded another five pounds, and a note with it, 'More to follow.' After a short interval he did the like again, still saying, 'More to follow.' So it went on for ever so long, always with 'More to follow', till the dear good man I should think must have been at his wit's end to know what could follow when so many good presents came to one who needed them so much.

"Now, that is just how God has done with me, and I believe He is just doing the same with all of you who are His people. He has sent you a mercy, and when He sent it, you might have seen, if you had looked at the envelope, that it was an earnest of further benefits and benefactions, 'More to follow.' The mercy you have received today has written upon it legibly, 'More to follow', and that which will come tomorrow will have upon it, 'More to follow.' 'Grace for grace.' Oh, sing unto Him

a new song! Let Him have fresh songs for fresh mercies, and as He multiplies the mercy, so do you multiply the praises you ascribe to His Name."

Paul had another claim. He had received more than grace! **He had received apostleship.** In other words, he had been **sent by the Spirit of God**, for the word "Apostle" means "one sent." I sometimes think we have missed the meaning of that term; we imagine the apostle of a certain faith is the proclaimer of it, and that apostolic days are done. It is time, then, that we recover the original sense of the word. When in your Thursday night prayer meeting a young woman stands up and says, "This joy that I have in my heart comes solely in consequence of the fact that I know the Lord; and I have decided to give my life to the people that are now in darkness, that they also may know Him, and share with me this same joy", why has she so settled the question of life? Because she believes that she has an apostleship, or a commission from the Spirit "for obedience to the faith among all nations, for His Name."

An apostle, then, is not one who believes merely; an apostle is not one who proclaims a certain doctrine merely; an apostle is a moving man, a man sent on a mission. When the persecution of Jerusalem took place we are told that they "*went every where preaching the Word*" (*Acts 8:4*). True apostles were they of Christ, carrying to unbelieving neighbors and into cities where sin was rampant the religion of Jesus Christ.

The religion of Christ demands talk; but it also **demands a walk.** It calls for a testimony; but it also involves a commission. Some people seem to

think it is sufficient to speak for Jesus; but it is not. We must go where they know Him not, and seeking out the ignorant, bear our testimony if we be true apostles. Do you remember the old Chinese legend of the three greatest religious teachers to the Celestial empire, and how they held a sorrowful conference in their celestial abode as they looked with regret upon the degeneracy of their people, and mourning that their own life work seemed to be so entirely a failure. They decided at once to take themselves to the earth again to see if they could not find a suitable minister whom they could send forth as a reformer. They came and searched far and wide. At last they found an old man sitting as guard to a fountain. His words were so full of wisdom and his interest apparently so deep, his tongue so eloquent, and his enthusiasm so great, that they were unanimous in determining that he should be their messenger. But when they proposed their mission to him, he answered, "Ah, sirs, impossible! Only the upper portion of my body is flesh. From the waist down is stone. I can talk about virtue and good works, but I cannot rise from my seat to go on any mission." Then he could never be an "apostle." The man who can go forth to the cities and call the halt and the lame and the blind, is an apostle as surely as the man who makes his way to China or Africa. But that man who does not propose to go out of his way to reach and instruct his fellows is not an apostle; that church which feels no obligation whatever to inaugurate and maintain a ministry beyond its own little local territory is not apostolic.

For a long time there has raged a fierce debate

as to which is the apostolic church. The answer is easy: It is not a question of proving a succession from Peter on; it is certainly not a question as to performing some such ceremony as to link one up with some Old Testament order; and in the very nature of the case it cannot be the question of self-assertion. Show me a church or a denomination that entertains the most ardent spirit of missions, and preaches the most unadulterated Gospel of the Son of God, and I will show you the church and the denomination that is truly apostolic.

Paul reminds us that we are called to be more than apostles:

We are "called to be saints". What is the meaning of it? Some people seem to think that "saints" are to be found in Heaven only, and others contend that we must be canonized. But the secondary explanation is a better one still: "To exhibit to the world a life of piety." That is the need. Sam Jones said a good many excellent things, his eccentric style to the contrary notwithstanding, and Sam said this, "I have been hunting diligently thirty years for a man who had found something that would beat doing right. I found only one, and I met him only a short while afterwards and he said the thing had busted; it wouldn't work." Saintship is the spirit of right living actively engaged.

Phillips Brooks, the Law-Church man, on one All-Saints' Day, reminded his auditors that the saints were not all in Heaven.

"Angels, and living saints, and dead,
But one communion make:
All join in Christ, their vital Head,
And of His love partake."

That is the meaning of "the communion of saints". "The true church", he added, "the only church worth living in or fighting for, is this communion of saints. It is the answer to the Saviour's prayer, 'I in them, and Thou in Me, that they may be made perfect in one'." "And if somebody asks, 'How can we enter into this fellowship?'" said Brooks, "the answer is at hand. You must yield yourself to that power of God which from your birth up until now has been waiting at your heart door to enter in and fill your nature with itself. You have kept your heart full of selfishness. You must turn it all out, and take God in, and straightway, living by Him and for Him, you are one with the living saints and dead. Oh, wondrous moment of conversion! Out of the farthest limits of the perfect body there runs the tidings of a new member added to the unity. Is it strange that 'there is joy in Heaven'?

"This doctrine of the communion of the saints alone lets us realize that text. The saints of old know that the body of their Lord, the universal Church, is nearer its completion. The saints who stand around feel their own spiritual life move quicker at the access of this new vitality. The whole body knows of it and rejoices with intenser life. The man himself, knowing Christ for his, knows all Christ's brethren and follows His fellows in the holy unity of faith. Oh, wondrous moment of regeneration! Our church rites, our baptisms and confirmations, what we call, 'joining the church,' feebly tries to typify the great event. If the rites seem to you cold and hollow, and do not attract you, is there nothing in this great spir-

itual event to stir your heart, and make you say, 'I, too, will be a Christian'?"

CHAPTER III.

**THE ORIGIN AND OBJECT OF
CHRISTIAN OBLIGATION**

ROMANS 1:8-19.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

"For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers;

"Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

"That is, that I may be comforted together with you by the mutual faith both of you and me.

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

"Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1: 8-19).

THE ORIGIN AND OBJECT OF CHRISTIAN OBLIGATION

Romans 1:8-19.

THE Epistle to the Church at Rome presents the Apostle Paul in a new vocation. All through the Book of Acts, from the day of his conversion until his arrival at Rome, Paul gave his ministry wholly to "*Preaching the Kingdom of God; and teaching those things which concern the Lord Jesus Christ*". After he commenced preaching the other Apostles were eclipsed, including even the eloquent and Spirit-filled Peter.

This address to the Christians at Rome was not delivered by word of mouth, but was penned as an Epistle; and, as Joseph Parker says, "Now that Paul begins to write, all other writers will stand behind him." For he will prove himself as capable with the pen as he has with the tongue. This Epistle is a masterpiece in literature. It is also the peerless "systematic theology"; and it evidences Paul's ability quite as well, if not better, than any address he ever delivered.

We have already studied the Apostle's claim of Divine appointment; his salutation to the Roman Christians; his evident anxiety for their spiritual growth; his yearning to be with them in bodily presence that he might establish them in the faith; and we come to the study of the text with its many and magnanimous suggestions.

There are few passages of Scripture that lie nearer my heart than this. To me at least, it con-

tains great fundamentals, such as I am pleased to preach and to impress upon this my loved people.

Hear its first suggestion,

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also" (vss. 14, 15).

CHRIST'S SACRIFICE LAID A LIEN ON LIFE

The debt is in consequence of His death. When Paul says here, as he does, "*I am debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise*", he does not mean that he has received from these people some favors for which he has given no sufficient compensation. It is true that Paul had received Greek learning; and equally true that Paul enjoyed Roman citizenship, but to the Barbarians he owed no personal obligation; and to "the unwise" he could hardly be in "debt", employing that term in its ordinary use. Another idea was in his mind, namely, that Christ's sacrifice for him had laid on him an obligation to serve whoever he could, and whenever. He saw the great truth Jesus meant to impart, when at the close of His last Passover Supper, He rose from the table, girded Himself with a towel and washed the disciples' feet, adding,

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

Therein is the origin of Christian obligation. Christ's act toward you and toward me measures my responsibility and your responsibility toward our fellow mortals. One must discern this truth in

order to know the real motive for all Christian philanthropy.

John Tauler, at a time when the Pope's ban lay on all his land, hanging, as S. E. Herrick says, "Like a thunder cloud over Alsatia", continued his customary labors with the stricken people, and addressed a letter to his brother priests urging them to comfort the people and keep on preaching and administering the sacraments, in spite of the Pope's words. "For", said he, "ye are bound to visit and console the sick, remembering the bitter pain and death of Christ, who hath made satisfaction, not for your sins only but also for those of the whole world".

That is the true motive of Christian obligation—to meet in some little measure the mind of that Master who has done so much for us.

There are few motives so pure; none so powerful! It is only a while ago that young Doctor Terry, a girl physician in China—missionary for the Methodist church—was murdered at Tsun-Hua. When she was in this country and was about ready to return to her work, she said, "It requires courage to go back. If it were money for which missionaries go, there is not enough of it in the world to induce us to return to live amidst the depressing influences of heathendom; but for Christ's sake we willingly, yea, gladly, undertake this service."

The Chinese had never done anything for Dr. Terry to put her into their debt; but when, with Paul, she remembered what Christ had done for her, she was obliged to say, "I am a debtor to the Chinese also". And in her effort to discharge her conscious obligation to Christ, she laid down her

beautiful young life, counting even the price thereof a poor payment of all she owed. Paul here sounded the motive of all missions, ancient and modern. Because of what God's Son has done for me I am my brother's keeper, though that brother lives beneath another sun and I have never seen his face.

In the name of the needy, Christ calls for the discharge of this debt. There are people who earnestly wish they could have lived in the time of the wise men and with them brought on offering to the infant Jesus; there are those who covet Mary's privilege in the precious spikenard; there are those who envy Joseph in providing for Jesus a splendid tomb; and who forget that Jesus is as much in need of gifts, gold, frankincense and myrrh, as much in need of Mary's sacrifice and Joseph's expression of love, as He ever was in the time of His earth life; and that it is just as easy to make an offering to Him now as it was then. The hungry, the thirsty, the naked, the sick, the prisoner, the stranger, present Christ's call and your opportunity, for He has said, *"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"*.

Every time Dives went out his front gate Christ appealed to him for assistance through the pitiful plight of Lazarus; and today, it is impossible for you and me to live in a city like this without seeing the Son of God in its suffering citizens, and remembering that they present opportunities for the payment of our obligations Christward.

In the discharge of this debt there is no respect of persons. Paul says, *"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise"*. Paul was speaking of the four

classes of people who filled up the cities in which he wrought; the countries over which he traveled. If his words were properly interpreted, in our day they mean that we are in debt to the native born and to the foreigner; to the white man and to the black man; to the rich and to the poor; to the high and to the humble; to the ignorant and to the learned, "For there is no respect of persons with God". Peter had to learn that, taught by the Holy Ghost; and Cornelius gave occasion to his instruction. And we have to learn it over and over again, for there are all too many of us who are prone to select the subjects of our interest, the objects of our mission. You recall the history that Dr. and Mrs. Clough made in India. They began their school work there with the high caste Brahmins. Sixty-two sons of this upper society came into his school for instruction, and paid a good tuition. Shortly three men of low caste, converts to Christ, presented themselves and asked for the same opportunities of education. The aristocratic Brahmins threatened to leave the school in case these in question were accepted. While Dr. Clough was debating what he should do, two more converts requested admission. Like a man of God Dr. Clough gave himself to prayer, and said, "Oh, guide us in this extremity of the mission," while his wife in another room was uttering almost the same words. Simultaneously, in their separate rooms, the husband and wife were visited by the Holy Ghost who brought to their remembrance this Scripture,

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

"But God hath chosen the foolish things of the world

to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in His presence" (I Cor. 1: 26-29).

Both husband and wife realized that their system must be changed; that their obligation to the ignorant of India was quite as great as to its better bred; that they were in "debt" alike to the foolish and to the wise. That decision resulted in an entire change in the method of education. But, as Dr. Pierson, in his "Miracle of Missions" has remarked, "They were now to build the church like a pyramid, from the broad base of the lowest classes upward." It is God's way; and God's way only. Hence the words, "*God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him*" (Acts 10:34, 35). The stricken man by the Jericho road is the Good Samaritan's opportunity to discharge Divine due bills.

But our next sentence suggests a further thought—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

CHRIST'S GOSPEL IS THE TOUCHSTONE OF LOYALTY

Paul's words, "*I am not ashamed of the Gospel*", are full of suggestion as to existing conditions. All about him were men and women who were ashamed of it; who, if you had asked them if they were Christians, would have been more embarrassed by the

question than Peter was by the interrogation of the porch maid. Paul affirms himself to be apart from that company.

He was not ashamed to practice the Gospel. That is where its real adoption begins; the man who merely preaches it does not necessarily make the Gospel his own; to prove his passion for it he must practice it. I have met not a few under conviction of sin who have earnestly inquired if they couldn't be saved without meeting this and that Bible requirement, requirements that were contrary to the lusts of the flesh. To every such an one I have felt compelled to answer, "You can't be saved except you surrender all and start in to practice what Christ has prescribed." Do you remember what Elizabeth Stuart Phelps, in "A Singular Life" made Captain Hap say of Bayard when, on one occasion, the scholarly, ease-taking Fenton was telling that soul-winner that others than himself were following the Master in their way? To this Captain Hap replied, "It is just about here, Mr. Fenton, you folks set out to foller Him; but our minister he lives like Him; there is an almighty difference". Jesus Himself said, "*Ye are My friends, if ye do whatsoever I command you*". And when the practice of Christianity meant to Paul perils of waters, perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, weariness and painfulness, hunger and thirst, repeated fastings, cold and nakedness, he pushed on in the practice of that Gospel, saying, "*I am not ashamed of the Gospel of Christ*".

Preaching it tested his loyalty still further. To

the Greeks it was foolishness; to the Jews it was a stumbling block; to the Roman and Barbarian, an affront alike to their faith and the desires of their flesh—an unpopular theme to speak upon in Paul's time and to Paul's generation.

The offense of the Cross is not removed. How many of us can say, "I am not ashamed of the Gospel of Christ", when our very speech excites a hiss and our seriousness is met with scorn. A young lady student in a State University, converted in one of my meetings, had to brave the derision of her roommates and stand for her newly-found faith before a flood of fun-making. But, like Paul, she said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth". Her loyalty to the Lord has been proven in that she dared to speak to these same scoffers in the name of the Nazarene.

Henry Van Dyke thinks that a preacher who speaks has to face this constant exhausting demand of a minister's life, to declare the Divine message without fear or favor; to search the Scriptures and tell men plainly what they teach, without regard to human tradition; and, he adds, "Surely the man who has to do this needs courage". Aye, verily, and Paul exhibited it. If every Greek had been an agnostic, every Roman a demon, and every Barbarian barbarous, and every Jew a murderer, Paul would have stood in the midst saying, "I am not ashamed of the Gospel of Christ".

Herrick says of John Huss, "He was always combatting sin rather than heresy; and men who persistently do that will always run the risk of being accused of heresy; and if the age will allow, of

being burned for it by those who set orthodoxy of thought above correctness of life." And yet, if the fagot pile had been before his face, Paul would have said, "I am not ashamed of the Gospel of Christ". The test of religion for you and for me is not different. To preach the Gospel to those who gladly receive it may be encouraging; but to preach it where men reject it, and resist you, calls for more courage. But, after all, it is just there our loyalty is put to the test; just there, in fact, our acceptance with God is settled, for the Son of Man Himself, said, "*Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels*" (Mark 8:38).

Opposition is the best test of loyalty to the Lord.

Paul had been put to this test also. When he preached to the Greeks a multitude rose up together against him. He was sent to the inner prison of Philippi; his feet were made fast in the stocks. In Rome the opponent's chains clanked in his cell. When he preached to the Jews they stoned him and left him as dead. Mr. Moody, in his active imagination, visited Paul, and held a conversation with him, and put to him some questions: "Paul, you have been beaten by these Jews four times and they are going to give you thirty-nine stripes more; what are you going to do after you get out of the difficulty?" "Preach!" is this Apostle's reply. "You are going to continue preaching! Let me give you a little advice. Don't be quite so radical; just use a little finer language and some flowery sentences; and pacify the Jews; and get in with them." But

the Apostle answers, "*This one thing I do * * I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Phil. 3:14). After his experience in the Philippian jail he asked him, "Paul, don't you think that you have been too zealous for Christ? They will behead you shortly. Hadn't you better retract?" "Behead me?" he says, "Let them do it; *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*" (II Tim. 4:8).

There is an old frontispiece in Wycliffe's first Bible representing the cause of truth in the Holy Scriptures by a bright flame in the foreground, while all around it the enemies of the truth, with the devil at their head, are trying to blow it out. There are the bishops, priests and cardinals with the Pope himself and the devil leading them on, blowing and blowing, until it seems as if they would burst. But instead of blowing out the fire they only blow it in, and it blazes and blazes until they are scattered before its consuming breath, and even the devil himself is fain to fly to a cooler atmosphere. Dr. A. B. Simpson says, "This is ever true of the cause of Christ. Opposition, persecution and misrepresentation only strengthens it, as we have all had such good reason often to prove. Nobody can hurt us but ourselves and when an enemy 'cometh in like a flood', let us quietly ask the Spirit of the Lord to 'lift up a standard against him', and we shall hear a voice proclaiming, '*Not by might, nor by power, but by My Spirit, saith the Lord of Hosts*' (Zech. 4:6)."

Paul was one of the few preachers who learned the practice of the most difficult of the Beatitudes,

and in his second Epistle was able to say, "*I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake*" (II Cor. 12:10). And when he was writing to Timothy he said, "*Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me*"; and then he adds, "*Yea, and all that will live godly in Christ Jesus shall suffer persecution*" (II Tim. 3:10-12). It is the great Apostle's appeal to the followers of the Lord in all centuries: Be not ashamed of the gospel of Jesus Christ, which is the power of God unto salvation; and even when they must suffer for it, to endure hardness as good soldiers.

The last sentence of this text is not so easily interpreted, and yet, its proper understanding is profitable, "*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith*".

This seems to me to be the suggestion:

CHRIST'S GOSPEL REVEALS GOD'S RIGHTEOUSNESS IN REDEMPTION

For therein is revealed the righteousness of God, by faith unto faith, by the faith of the preacher unto the faith of the profitable auditor. The righteous shall live by faith, and "*faith cometh by hearing, and hearing by the Word of God*" (Rom. 10:17).

Herein is revealed the righteous plan of salvation. They tell us the Apocalypse is the plan of the Age. I believe it. But the plan of redemption runs

through the entire Word of God. It reveals the righteousness of God, in making many righteous by the life of One—Jesus Christ. *“For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. * * That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord”* (Rom. 5:17, 21).

It was a plan born of the mind of God, bred in His great heart—a plan by which all that believe are justified from all things by which they could not be justified by the law of Moses. Years since I read a sermon by Principal Edwards of England, in which that destructive critic, after having admitted his failure to reach “many souls” concludes, “I am ready to confess, dear friends, if the Christian conscience cannot save the world, I give it up! I abandon the hope of ever seeing the day, from the heavenly Jerusalem, when the whole world will have come to the Crucified One; I abandon all hope of making Christianity as universal as the race, unless we can do it by the power of an individual conviction, of an enlightened conscience.”

Paul was never in any such a strait. Believing as he did in the power of the Gospel unto salvation, he had not seen his ministry to souls fail, and so never felt the necessity of looking to so feeble a source as an individual conscience for a substitute of the Gospel.

The Redeemer’s plan of salvation approved itself to Paul’s peerless mind and he preached it to his auditors, claiming the promise that it should not return unto God void; that it should accomplish that

which God pleased and prosper in the thing where-to He had sent it.

Again, God's righteousness was revealed in that **His plan of salvation included righteous promises.** Universalism is a Scriptureless larger-hope. Every promise of God is righteous in that it demands of men a voluntary response that shall influence character for good. He does promise to have mercy upon us and to abundantly pardon us; but the condition is, "*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord*" (Is. 55:7). He does promise to forgive us our sins and to cleanse us from all unrighteousness; and declares that He will be faithful and just in both. But the condition is, "*If we confess our sins*".

The Psalmist understood that so well that he gave it expression when his penitential words were, "*I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest*" (Ps. 51:3, 4).

Finally, **The revelation of God's righteousness in redemption presents a mighty appeal to sinners.** It is the appeal of mercy and justice in perfect accord. God would not have the law which was good broken without executing its penalty; but such was God's love that He laid Himself upon the altar of sacrifice to save men the consequences of their own sin. We love Him therefore "*because He first loved us*".

Frank Smith was a character in American history. Great interest attaches to a piece of personal history

which he made in Andersonville prison. After inconceivable suffering, it came about one day that a half a dozen men were to be released from that hell by exchange. Smith's name was among them. He went to an infidel comrade to say good-by, and in parting pled with the man to give his heart to God. The man bitterly answered, "There is no God for He would not permit such agony as we endure." Hearing this, Smith put his pass into the infidel's hand and said, "You can take my place and I will stay". When the comrade found that he meant it, he asked, "Why do you do this?" "Because", replied Frank, "Jesus stood in my stead". The man broke down and said, "Pray for me". That day a soul was saved, but Frank stayed behind in the dungeon while the infidel, converted now to Christ, went free. Some months afterward a second exchange was ordered. Again Frank's name was on the roll. He was filled with joy at the thought of going to mother and wife and home. But when he went to say good-by to a young comrade wasting with consumption, the poor fellow threw his arms about his neck and cried, "Oh Frank, how can I die without you? You led me to Christ and I have counted on you to close my eyes and carry my last message to mother". And Frank answered, "I will not leave you". He found a man that took his pass and back he went a second time to endure for another's sake the horrors of Andersonville, and there he stayed until one day the flag of peace was lifted and all the living went forth to liberty.

That is the Gospel incarnate; that is the Word of faith which we preach—Christianity in practice; and that is the Gospel that has ever been "*the power*

of God unto salvation to every one that believeth";
and whatever man may say or do against it, that
saving power will never pass away!

CHAPTER IV.

ATHEISM THE ENEMY OF CIVILIZATION

ROMANS 1:20-32.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools,

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

"Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1: 20-32).

ATHEISM THE ENEMY OF CIVILIZATION

Romans 1:20-32.

THE subject, "Atheism the Enemy of Civilization", is an affront, but it states a fact. Infidelity is uniformly egotistical and readily imagines it is the friend of all that is good. It shall be our purpose to show that historically the exact opposite is true. It is as perfectly the enemy of man and the foe of civilization as it is the opponent of God. The sacred Scriptures are in this matter, as in all others, the last word (*Ps. 14:1*); "*The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good*". History has provided thousands of illustrations of this divinely inspired assertion.

It shall be our purpose, both to soundly interpret this text from Romans, and at the same time to adequately treat the theme announced for discussion. The Scriptures themselves suggest our outline: Atheism is the Enemy of Science, Atheism is the Enemy of Society, and Atheism is the Enemy of the State.

ATHEISM IS THE ENEMY OF SCIENCE

This statement runs counter to the boasted claims of infidelity. Unbelievers have ever been enamored of the notion that they are scholarly and even scientific. Their boasts in this matter are to be found upon every page emanating from their pens, and heard in every hall where one of their representatives secures an audience; but in spite of all

that, we propose to state clearly and prove abundantly the exact opposite.

The discoveries of science clearly indicate the existence of God. If it be true as Professor Leuba of Bryn Mawr contends, that the majority of teachers of Science in America are infidels, that is only proof of their superficiality and incompetence. It is not science that has made them so, but rather "a pseudo science"—evolution; and a false science always makes for unbelief, while a true one eventuates in faith. The outstanding experts in the established sciences of mathematics and astronomy have been outstanding believers, while the representatives of the Darwin speculation have just as unanimously been atheists, agnostics and skeptics of all sorts.

In the very nature of the case, a study of the works of God impresses one with His personality, power, wisdom, infinity, and from the least speck of material existence to the infinity of the universe, all unite in declaring both His greatness and His glory.

Man used to talk of monads and imagined that they were the smallest particle of matter; such language is now out of date. The monad, so it is claimed, is a world of molecules. The ancient philosopher Giordano Bruno conversed of these as eternal and declared each of them a microcosm or mirror of the Deity. Leibnitz regarded the monads as nonspatial units, each one representing the same universe, but presenting that universe from a different point of view, and each attaining its activities through the will of God. There was a time when biology thought of a monad as a simple single-celled organism; that time is past. A molecule was discovered; it was so small that men declared it the

smallest part of a substance that could exist separately and still retain its composition and proportion; the smallest combination of atoms that would form a given chemical compound. But alas for the recent deliverances and the instability of so-called science! We are now told that each molecule contains 740 electrons and no man knows what will be the next deliverance upon this subject. It is evident, however, that the complexity of the simplest things is past the imagination of man. When you rise in the scale of existences and consequently advance in the study of science, you come across the most mysterious secrets in the natural world—secrets so illusive that as yet the mind of the modern man has utterly failed to uncover them. But a few days since the Associated Press carried "For Science Service" an article proving the discovery of heatless light. This suggestion is based on the fact that low forms of life have been found to generate heatless light. The bacteria and fungi that cause rotten wood to glow in the dark, and the mysterious firefly that can, with a wilful or automatic motion in his body, emit a heatless light out of all proportion to the best that man's devices have ever approached; these bugs and bacteria becoming, as the article stated, at once the admiration and despair of scientists, but clearly indicating the acceptance of a mind infinitely above that of man. Man's invention of light involves a slow combustion and always generates heat; not so with the light of the bacteria and the bug; and to date that secret is with God.

We used to speak of the simple and the complex. Such language is rapidly going out of date; nature

has no simplicities. When a molecule involves such complexity of constitution, and bacteria and bugs involve such complexity of mechanism, there is no such thing as the simple. God's work, in its simplest form, exceeds the understanding of man, and our amazement grows as we acquire additional knowledge.

The Psalmist said of his body,

*"I am fearfully and wonderfully made: marvellous are Thy works * *.*

"My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

"Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139:14-16).

In order to impress this truth one needs only to study physiology a bit.

I don't know that I shall even attempt to talk to you about the intricacies and efficiencies of the human eye. I will leave to others the detailed description of its lenses, the intricacies of its muscles, the delicacy and efficiency of its nerves. The eye constantly baffles the imagination and justifies Darwin's statement, "to suppose that the eye with all its illusive contrivances for adjusting the focuses to different distances and admitting different amounts of light, could be formed by natural means, fails in the highest degree. But when it is all analyzed and the mind comes as near comprehending it as the human mind can, one simply stands amazed at the minutest evidences of the Divine, in the eye, and the proposition of an infinity fixes greater credit to the same."

But the eye is not alone. Let some physicist tell you of the 600 muscles in the human body, the one thousand miles of blood vessels in the human body, the 550 main arteries of the human body, or let him place before you the fact that 1,500,000 sweat glands spread out on the surface of the same, or that the lungs are composed of 7,700,000 cells, or that in the seventy years of human life the heart has struck 2,500,000,000 beats and has lifted by its throbs a load of 500,000 tons of blood; and if this does not bewilder you, then let him add that the "nervous system controlled by the brain has three trillion nerve cells, while the blood itself is made up of thirty million white corpuscles and one hundred trillion native red ones", and you will be ready to throw up your hands in despair in comprehension of your physical self. And yet, with such an intricate machine, completed perfectly, set in operation, apart from accidents and incidents of danger, known to function from 70 years, the natural limit of a person's life, to 969 years, the longest on record, and who will say that there was no intelligent designer for this competent machine.

But if the study of physiology does not suffice to impress one with all the wisdom and power of an infinite God, then let him lift his face to the heavens above and the stars will speak; and when he has been told that the moon is 240,000 miles removed from the earth and that the sun is more than 90,000,000 miles distant, he will begin to think in terms of space, and then he learns that the sun is, in science, more than a million times as large as our earth. When his astonishment subsides a bit, strike his imagination another blow and tell him that the heat

that radiates from that sun represents the surface of two trillion, 284 billion square miles, and that the heat from one single one of those square miles would drive three million ships across the Atlantic, and he will be limp. But, as a rest, suggest to him that there are 400 million suns, very few of which are as small as ours now known to the universe, and that a single one, Betelguese, has recently been computed to be two hundred fifteen million miles in diameter, over ten million times larger than our sun. Also that Antares is three hundred ninety millions of miles in diameter equal to ninety-one million one hundred twenty-five thousand suns like ours, or 136,687,500,000,000 worlds such as ours! After he survives that, then add, "Some stars are so remote from ours that it takes sixty thousand years for the light from them to reach us traveling at the rate of 186,000 miles per second." Then if he is not convinced and can hear more, remind him that the latest deliverance from the astronomers of the University of Chicago is to the effect that our discoveries thus far may prove to be only a little section of an infinite universe, and when he comes to himself, if he has a single grain of gray matter left, he will burst into the praises of the Psalmist: "*The heavens declare the glory of God, the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge*". And when he has calmed himself he will conclude, "*the fool hath said in his heart, There is no God*"!

It is only unused light that leads to spiritual darkness. The naturalist who does not find God in the universe has utterly failed to correctly interpret anything in it, from its greatest central sun to its

most insignificant bacteria. To go back to the text, Paul tells us exactly how the process is accomplished. *"The invisible things of Him (namely, His wisdom, power, beauty and grace) from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head"*. And then he tells us how it comes about that they failed to so connect the two as to create in their own hearts faith; and he indicts them with moral deficiency, saying:

"When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened,

*"Professing themselves to be wise, they became fools,
"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23).*

It would be difficult, indeed, to see in all literature any more accurate description of the degenerating effects of Darwinism than the Apostle here pens. For inanity, could anything surpass the combination of infidelity and the acquisition of learning?

The study of the smallest particle of nature until its constituent parts are understood; the investigation of the intricacies of the lower forms of life and their absolute adaptation to the ends for which they were intended; a look into the curiously and wonderfully wrought human body with its unimaginable multiplication of parts and its unthinkable arrangements for efficiency, a lifting of one's face to the heavens and staggeringly attempting to imagine its extent, and then deny God? Only men whose imaginations are wild and whose foolish hearts are darkened and whose egotism hath puffed them up, could ever come to the conclusion of atheism. The

portrait shown is impressed in the following words:

"There is no God, the fool in secret said;
There is no God that rules o'er earth or sky.
Tear off the band that binds the wretch's head,
That God may burst upon his faithless eye!

"Is there no God?—The stars in myriads spread,
If he looks up, the blasphemy deny;
While his own features, in the mirror read,
Reflect the image of Divinity.

"Is there no God?—The stream that silver flows,
The air he breathes, the ground he treads, the trees,
The flowers, the grass, the sands, each wind that blows,
All speak of God; throughout, one voice agrees,
And, eloquent, his dread existence shows;
Blind to thyself, ah! see him, fool, in these!"

It is only false science that leads to the bestial philosophy of infidelity! Darwinism has never done anything else. Its history of 3,000 years since the days of the Greek philosophers and down to its most modern revival, first by Erasmus Darwin, and later by his grandson, Charles, has accomplished no better ends. Never, in the history of man, has it made one colossal character or eventuated in a single outstanding discoverer of nature's secrets. The established sciences were found out and proven to the satisfaction of the public by believing men. Histories of these individuals is an open page. They were not only men of God, but many of them ministers; men in touch with God, and consequently capable of interpreting the work of God. In the universities the professed scientists of this present day are not scientists. What have they discovered? What contribution have they given to men by their knowledge? Certainly you do not count "The Hall of the Age of Man", by Henry Fairfield Osborne, a

contribution, since it is evidently a hypocritical pretense.

Certainly you do not call Charles Darwin a contributor to modern science. His speculation has only succeeded in exciting an endless controversy. Why should you name Conklin or Davenport scientists? All that they have ever done was to mouth over what other men have said; neither has made any discovery! Neither can you add Millikan since his published discoveries are not yet proven, nor have they received anything like assured acceptance. These men are either open unbelievers or largely advocates of the mechanical theory.

Galileo was an ardent Christian believer; Copernicius, while a papist, had an unshaken confidence in God and his Word, and was brought up in the house of a priest. Kepler was a ministerial student of such scientific tendencies as to triumph over the priest, and the works of Sir Isaac Newton show that he combined in one man a search for nature's secrets and the discovery of the secrets of revelation; and lastly Mendel, the devoted monk, who, while about his pastoral duties, checked up many facts and discovered more of the laws of nature than all his boasted scientific brethren combined. Now let it be forever understood that Atheism is the enemy of science, and faith its father and friend.

ATHEISM IS THE ENEMY OF SOCIETY

God-deniers are not delightful souls! Go where you will throughout the world, when you find them you will not want to abide with them, and it would be difficult for God Himself to brook them.

The first murder that stained the earth with hu-

man blood was wrought by a man who refused to recognize the sacrificial atonement as a type of the saving Christ. And when the flood came and wiped the earth with the besom of destruction, it was that it might rid it also of skeptics and atheists—men who had forgotten and denied God.

There has been a stir recently in the circles of education and religion over the wave of suicide sweeping our colleges, and outstanding men have been discussing methods of abating this blot upon civilization. The solution of the problem is not far to seek. When the schools stop teaching an atheistic philosophy the fruits thereof will not be so openly found, and those fruits are despair, degradation and death.

God-deniers are usually men of reprobate morals. You will seldom find a man who combines in one and the same person the philosophy of atheism and a course of upright moral conduct. In fact, those of you who are informed as to the organization of "The American Association for the Advancement of Atheism," and have read the object that they themselves set before their faces, will find therein a perfect illustration of our present contention. They personally declare "The American Association for the Advancement of Atheism" "will undertake to abrogate all laws for enforcing Christian morals." Later they add they wish to contribute to better civilization by "operating as a wrecking company."

That is what atheism has ever been—an enemy of Christian morals—"a wrecking company" indeed! Had others charged them with this, they would, undoubtedly, have repudiated the charge; but now that they have asserted their purpose they can hard-

ly complain. Intelligent and thoughtful men will remind them that they are running true to form. The history they make will of necessity be of a sort which atheism has known through all the centuries.

The love of sin is the individual's lowest estate. There are many unfortunate men and weak women who fall into sin, but who positively loathe the same. The adversary's trap takes them; his pitfalls catch them, but they uniformly grieve their weakness, regret their folly and plead with God for recovering favor. But Paul says in this text that they come to the point where they not only give themselves up to uncleanness through lust, where they not only change the truth of God into a lie, worshipping the creature rather than the Creator, where they not only offend against God but even against nature itself, being filled with all unrighteousness, but where they actually have pleasure in them that do evil.

That is the character of infidels! "The American Association for the Advancement of Atheism" deliberately publish their pleasure in them that do evil, and express the hope that "one representative from their camp may undo the work of a score of missionaries," and that "a few thousand dollars spent in the circulation" of their infamous literature may "offset millions spent by the churches."

The drunkard is not the lowest man, but the man who takes pleasure in making other drunkards is lower still. The harlot is not the lowest of women, but the woman who takes pleasure in teaching her sister harlotry is taking the last plunge toward the pit. The grieved doubter is not necessarily damned, but the man who destroys the faith of his friends and

the professor whose teaching wrecks the confidence of students—such are allies of Satan himself!

ATHEISM IS THE ENEMY OF THE STATE

Civilization has not been the product of atheism. We challenge "The American Association for the Advancement of Atheism", or any other advocate of this God-denying, soul-destroying doctrine, to show one instance in which their philosophy has built a state, or a single instance in which they have made anything but an evil contribution to the same. In view of this fact is it not amazing to find many school men—men set in positions of opportunity and responsibility, stealthily poisoning the minds of the young? "The American Association for the Advancement of Atheism" is quoted in the following:

"Dr. Irwin Erdman, of Columbia University, teaches his students that 'man is a mere accident', that 'immortality is a sheer illusion', and that 'there is practically no evidence for the existence of God'.

"Everett Dean Martin, director of Cooper Union in New York City, has the largest class in philosophy in the world. He teaches his students that 'religion is primarily a defense mechanism', subjective in its organism.

"Prof. John B. Watson, of Johns Hopkins, teaches that 'freedom of the will has been knocked into a cocked hat', and that the 'soul-consciousness, God and immortality, are merely mistakes of the older psychology'."

The names of the gentlemen whom they quote should repudiate the charge and fling back to the men who have framed and published the same, if

they be not true. If true they should resign as unfit teachers.

All across this continent text-books are filled with their vicious work, going under the name of Science, which is being compelled to carry the straining burden of such statements, and society already feeling the consequences of the same, is but reaping the first-fruits of a bitterer harvest that is sure to come.

Witness France and her plunge into atheism and the reign of terror that followed; or, take Russia and her present debauch of infidelity, and the natural disgrace coming in consequence.

Civilization has ever been the product of religion, and false religion will produce poor civilization. Heathen countries have illustrated this; yet, even their religion is helpful, and the wildest superstition has proven more beneficial than the most balanced atheism that ever voiced itself. If you want to know what the condition of any state or nation is, find out what its religion is and you can readily determine; it is as unerring as the electric needle!

The world has suffered much from religion; Paul charged the people of Athens with being "too religious". Yet perhaps it can be said with absolute candor that none of these are so detrimental to society, so harmful to the state and so destructive to national life, as atheism or "no religion". Christianity has produced the highest known civilization.

There is not an ennobling influence known to humanity that is not the emphasized product of Christianity. There is not a desirable institution existing with any peoples that has not been fostered and favored by the Christian faith. There is not a philosophy that tends to the social, political and

spiritual uplift of mankind that may not be found better phrased in the Bible than unbelieving men have ever expressed the same. The Christian faith, with its one and true God and its wondrous and true Book, has brought to the world more light and has given to living men more happiness than all the philosophies of unbelieving men combined; and the crime of the ages is not the murder of individuals, now characterizing and cursing modern society, but it is the sinister, devilish, damnable doctrine, now lurking in the halls of every university in the land and of all civilized lands, and seeking by smooth speech and in the name of "Science", falsely so-called, to destroy the faith of men in God and in His Son, Jesus Christ, and in His revealed Will, the Scriptures!

The moral outrage of the century is the mouth-ing over of the name of Karl Marx, quoting from Bebel, Belfort Bax, Blatchford, H. G. Wells and Van Loon and their like—men whose teachings are in perfect accord with Engel's charge against religion that it was "a lie", and Marx' emphatic declaration, "The idea of God must be destroyed", and Bax' declaration, "The Christian doctrine is more revolting to the high moral sense of today than the Saturnalia of Proserpina could have been to the conscience of the early Christians".

Many universities are eaten up with such teachings. Such text books are intended to destroy the faith of the young men and women who study them in a personal God, in the Bible as the revealed Will of God, and in Christ as the incarnate Son of God, and in Christianity as His supernatural revelation,

and so sovietize our schools as to make them hotbeds of Bolshevism.

Let these text-books remain; let these professors, cloaked in the name of Science, continue their attacks upon the citadel of revealed religion, and the time will speedily be on when your schools will be maelstroms of immorality and political iniquity, and your state will be no more secure than is Russia, where this social gospel has triumphed against God and His Word!

CHAPTER V.

SIN AND DIVINE SALVATION

ROMANS 3:1-31.

"What advantage then hath the Jew? or what profit is there of circumcision?"

"Much every way: chiefly, because that unto them were committed the oracles of God.

"For what if some did not believe? shall their unbelief make the faith of God without effect?"

"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

"God forbid: for then how shall God judge the world?"

"For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?"

"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

"Whose mouth is full of cursing and bitterness:

"Their feet are swift to shed blood:

"Destruction and misery are in their ways:

"And the way of peace have they not known:

"There is no fear of God before their eyes.

"Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God.

"Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin.

"But now the righteousness of God without the Law

is manifested, being witnessed by the Law and the Prophets;

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

"For all have sinned, and come short of the glory of God;

"Being justified freely by His grace through the redemption that is in Christ Jesus:

"Whom God hath set forth to be a propitiation through faith in His Blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

"Therefore we conclude that a man is justified by faith without the deeds of the Law.

"Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also:

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

"Do we then make void the Law through faith? God forbid: yea, we establish the Law" (Rom. 3:1-31).

SIN AND DIVINE SALVATION

Romans 3:1-31.

THE student of Scripture will discover that as the experience of some hero or heroine holds the reader's thought from the beginning to the end of the novel, so the plan of salvation runs through the sacred Scripture, involving, as it does, the true presentation of man's experience, and the person and sacrifice of the Son of God.

It is stated that every cable and every bit of cordage used in the English navy has running through it a scarlet line, a line so interwoven with its texture that you cannot take it out without destroying the cables and cords.

Every sympathetic reader of Scripture will discover a crimson line in the same. It starts in the promise of Genesis 3:15, and it concludes with Revelation 22:21. There are certain portions of Scripture in which this scarlet line looms, and just as the heart with its capacious ventricles gathers the blood from the veins that it may force it into the arteries, so there are centers of revelation that present the cleansing Blood of Christ at full tide. Certainly the third chapter of Romans is one of those.

On this chapter we bring several observations:

First,

MAN'S SIN NECESSITATES DIVINE PROPITIATION

Henry Gratten Guinness, London's matchless scholar, and a world-famed minister, speaking from my pulpit, said:

"My text this morning is 'The Way of Savation', and the Scripture for study is the Epistle to the Romans. In the first three chapters of this Epistle we find the hell of sin; in the last five chapters we discover the heaven of holiness; and, in the intervening chapters Christ is the Way from the hell of sin to the heaven of holiness."

The remark struck me forcibly at the time, but a more careful study reveals the fact that the division is not so neat as that declaration indicated. The hell of sin extends beyond the third chapter, and the heaven of the last five is not entirely holy; and Christ, the Way, begins even in the first chapter, and continues even unto the last. In other words, the stream of iniquity and the river of salvation run parallel from the first chapter of Romans through the sixteenth; and there are few Books of the Bible in which sin is shown in such hideous mien, and salvation glows with greater splendor.

According to Romans three, Sin is the Transgression of God's Law, that Transgression is Universal, and Christ is the End of the Law for Righteousness.

Sin is the transgression of God's Law. The Jew was disposed to think that his covenant relations to God were his full and sufficient justification, and that the ceremony of circumcision was accepted in lieu of holiness. In the second chapter, Paul has repudiated and disproved that doctrine. How natural the question with which this chapter opens, "*What advantage then hath the Jew? or what profit is there of circumcision?*" If being a Jew is not justification, and if being circumcised does not effect salvation, what profit?

The answer is adequate—“*Much every way: chiefly, because that unto them were committed the oracles of God*”. The greatest single favor that any people have ever received from God the Father was a revelation of His will; that had been made to Abraham and to his seed after him. Circumcision was a mere incident in that revelation, and the covenant, a small section of the same. The big thing was the revelation itself. That is the big thing to every people who have received it.

Englishmen and Americans are not by nature better than Africans, East Indians or Chinamen; but in proportion as England has enjoyed an open Bible, and America has been instructed from the sacred page, in that proportion have they had immeasurable profit; and as there were certain unbelieving individuals in Israel, and as there are plenty of unbelievers and even atheists in England and America, yet their unbelief did not, and does not, make the faithfulness of God without effect. God's truth is none the less valuable because men reject it, even as the gold ten dollar piece loses none of its intrinsic worth because it falls into the hands of some fool who thoughtlessly wastes the same. The simple fact is that its true value is emphasized by the contrast of this wasteful folly, even as our unrighteousness commends the righteousness of God, and as our falsehood contrasts His truthfulness, and as our evil doings are condemned by His flawless conduct.

By nature the Jew is no better than the Gentile, for they are not only “all under sin”, they are all in sin. That Law of God revealed in the Book, and even by the finger of His Spirit written on the tables

of men's hearts, they have all violated, and are all under a like condemnation.

Transgression is the universal conduct of men.

"There is none righteous, no, not one:

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

"Whose mouth is full of cursing and bitterness:

"Their feet are swift to shed blood:

"Destruction and misery are in their ways:

"And the way of peace have they not known:

"There is no fear of God before their eyes" (Rom .3: 10-18).

We grant you that goodness and evil are both comparative. There are some men who are better than others, and some that are worse than their fellows, but there are none that do good. Fallen human nature is constitutionally lawless. All attempts to shield and educate it so as to keep it from transgressing, both the laws of God, as given in the Book, and those laws written in the conscience, have failed to date. Experience therefore bears testimony to the truth of revelation, and all the world is admittedly guilty before God, and the hideousness of sin appears in the lucidity of the law.

But **Christ is the end of the law for righteousness**, for while it is true that *"all have sinned, and come short of the glory of God"* (vs. 23), it is also true that the righteousness of God *"is by faith of Jesus Christ unto all and upon all them that believe"* (vs. 22), for our justification is *"by His grace through the redemption that is in Christ Jesus"* (vs. 24).

This is a doctrine that is now increasingly unpopular with the egotists and self-justifiers of our day. As Robert Ingersoll, America's notable agnostic, once declared that he didn't want to become a winged pauper of the sky, so many men are now boasting themselves as sufficient, and are consequently denying the necessity of an atonement, and deriding the thought of salvation through the sacrifice of another. But the Book consulted, this stands as the one and only way of salvation, "*for there is none other name, under heaven given among men, whereby we must be saved*" (Acts 4:12).

GOD BY CHRIST'S BLOOD, HAS PROVIDED PROPITIATION

Our text tells us of Jesus Christ, "*whom God hath set forth to be a propitiation*" (vs. 25); and that our God has done this there are abundant Scriptures that teach. That wonderful epitome of the Gospels (John 3:16), says, "*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*". God alone could do this. Man's failure, through sin, sent him to total bankruptcy and left him, therefore, incompetent to provide for himself a way of salvation.

General Fisk tells how he stood once at a slave-block where an old colored Christian minister was being sold. The auctioneer said of the man, "What do I hear bid for him? He is a very good kind of a man; He is a minister of the Gospel."

A slave buyer said, "\$20.00" (He was very old and not worth very much). A second purchaser cried "\$25.00"; "\$30.00" a third; "\$35.00" a fourth; "\$40.

00" was the bid of a fifth. The aged minister began to tremble. He had hoped to be able to buy his own freedom, and he had just \$70 that he had saved through weary years, and as the bids went on, "\$45.00", "\$50.00", "\$55.00", "\$60.00", "\$65.00", the old man trembled from head to foot, and when he heard "\$65.00," he cried at the top of his voice, "\$70.00." He was afraid they would outbid him. The men around divined the meaning of his bid. Nobody dared go beyond it, for they felt he wanted his freedom, and the auctioneer struck him down to himself. "Done! Done!" But, as Dr. Talmage says, "We were poorer than was that old African. We could not buy our own deliverance, but God comes forward, as a friend indeed, and says, 'I will pay the price', and the provision is made."

It was of His grace. The Scriptures abundantly attest this truth. In Romans 5:20, 21, we read,

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord".

In the Epistle to the Ephesians, the second chapter, verses four and five, we read,

"But God, who is rich in mercy, for His great love wherewith He loved us,

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)",

and the eighth verse,

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God".

Amazing grace, how sweet the sound,
That saved a wretch like me!

I once was lost, but now I'm found:
Was blind, but now I see.

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed!

"Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

And it was for sinners! It would not be difficult for the world to understand how God could love saints and provide for them all good. Their loyalty to Him would bring affection from Him. But that which astonishes even the unconverted, which leads to their conviction of sin, is the fact of I John 4:10,

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins",

and in Romans 5:8, 10,

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. . . .

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life".

A friend of mine in Chicago, in an after meeting was spoken to by a mother, who said, "There is my unconverted daughter; I wish you would go and talk with her." He went straight to this young lady and said, "Don't you want to accept Christ to-night?" She stamped her foot in anger, and said, "My mother should have known better than to do that. She ought to know it only makes me worse to send people to speak to me." This friend opened his Bible to Isaiah 53:5, 6,

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on Him the iniquity of us all".

Instantly the tears began to roll down the cheeks of this young woman, and she said, "Oh, I did not know before that God so loved me, and that Jesus Christ was slain for me—His enemy."

THIS PROPITIATION IS PROFFERED TO ALL

In the Epistle to the Hebrews, 2:9, we read,

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man".

And again in I John 2:2,

"He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world".

Not a man left out, so far as the provision was concerned. Propitiation for all!

John McNeill, preaching in Chicago during the World's Fair, said he thought of all the people in Jerusalem, Barrabas must have had the best idea of the atonement of Jesus Christ. "You will remember", said McNeill, "that he should have been crucified and Jesus released, but the order was exactly reversed. The door of the prison swings open and Barrabas is free, and as he comes out into the light of the day, all the people seem to be hurrying in one direction, and he asks them where they are going, and they answer, "To see Jesus of Nazareth crucified", and after a moment's thought, Barrabas exclaims, "Why that is the man that is dying in my stead." He pushes his way through the gate, up the hillside until he reaches the surging mob about the Cross, and working through the crowd until he

gets so near to Christ that he can touch the dying Saviour, he says, "My friend, I don't know who you are, but I know they put you on the Cross in my stead, and you are dying for me." "And", said McNeill, "until you can give a better theory of the atonement, take that of Barrabas—Christ your substitute, dying in your place."

He is the substitute, not for us only, but for every sinner on earth! His sufferings atoned for all. Romans 5:18 reads,

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life".

There are many people who will not be saved, but it will not be because Christ shed His Blood for a few only. He shed that Blood for every man, irrespective of person, for "*God is no respecter of persons*", and whether men will receive the salvation or not, each of them ought to see, and be able to say what one said in the days of the Civil War.

There was a company of bushwhackers arrested in Missouri and sentenced to death. Just as they were about to be shot, a young boy touched the commanding officer on the arm and said, "Sir, won't you let me take the place of the man standing yonder? He has a family and will be greatly missed, and I want to take his place." The officer gave his consent. The boy stepped forward and drew the man out of line, standing in his tracks. When the command was given to "fire", the boy fell dead, and in the little Missouri town, on the stone that marks his resting place, these words are cut, "Sacred to the memory of Willie Lear. He took my place!"

The shed Blood of Jesus Christ makes that same speech the necessity of every soul. God's claim then is upon every man.

He has paid for him this precious price,

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious Blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).

God has the right to say then what He does in Ezekiel 18:4, "*Behold, all souls are Mine; as the soul of the father, so also the soul of the son is mine*".

His propitiation is provided, and proffered, and upon that basis God has a claim upon every man, woman and child.

THIS PROPITIATION IS APPROPRIATED BY FAITH

In our text we read, "*Whom God hath set forth to be a propitiation through faith in His Blood*" (Rom. 3:25). The proffer is to faith. "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God*" (Eph. 2:8).

"Therefore it is of faith, that it might be by grace" (Rom. 4:16).

Mr. Spurgeon is right in saying that "a living faith is the faith that appropriates the promise of God, that takes the promise and presents it to the Father, claiming its fulfilment, just as you present your check to the bank upon which it is drawn, demanding money, because of the signature."

Some years since, in this city, there lived a family in three rooms and in comparative poverty. The husband was a barber working for the small wage

men situated as he was commonly commanded, when suddenly there came the news from the East that a wealthy relative of his wife had died, and had left to her a million or more. She could have thrown the letter into the waste basket, saying, "No such fortune can be meant for me." But she did not. On the contrary, she went on and asked for that which had been provided for her, and to which, according to the law, she was entitled. Her demand was met, and she became a wealthy woman. Her children needed no longer want for bread or clothing, or elegant home, or first circle of society. Her possessions put her in a place to command all these, and I am glad to say that she was not only rich and increased with goods, but immediately manifested the love she had professed to her Saviour by some generous offerings made to the cause of Christ.

But, through the death of Jesus Christ each believer becomes heir to greater possessions still, heir to the Bread of Life, heir to the Garment of Righteousness, heir to the circle of the saints, heir to the mansions of the skies. No person ever passed from this world to make so many rich in his going as did the Son of God. See what the Scriptures say concerning our inheritance,

"All things are your's;

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

"And ye are Christ's; and Christ is God's" (I Cor. 3: 21-23).

Oh, that by faith we might appropriate the precious promises, for then would we be rich indeed, and see that we have not only propitiation through

His Blood, but that by the same Blood every blessing belongs to us!

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?

"Fear not, I am with thee; O be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

CHAPTER VI.

BAPTISM—THE EASTER ORDINANCE

ROMANS 6:3-5.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:3-5).

BAPTISM—THE EASTER ORDINANCE

Romans 6:3-5.

THE natural subject to deduce from this text is "The Easter Ordinance." The language of Scripture makes baptism a symbol of death, and still more strikingly a sign of the resurrection. It is difficult for one holding my faith to speak from this morning's text without calling attention to the fact that this Scripture suggests the proper subject of baptism; namely, one dead to sin; the form of the sacred ordinance that prefiguring a death, burial and resurrection, and also the symbolism of the rite.

This initiatory rite into the church-militant speaks eloquently of the marvelous change that will come when, through resurrection, we enter the church-triumphant. Archer Butler said of Christ's work, "He spreads the mighty miracle of His own regeneration from the dead along the whole line of history. He repeats it in every true believer. The church is an everlasting Easter."

The language of our text is a sufficient warrant for Butler's words. It contains at least three suggestions as to this Easter ordinance; namely, it memorializes regeneration; it typifies restoration; it prophesies resurrection.

IT MEMORALIZES REGENERATION

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (vs. 4).

The reference is to that work of the Holy Ghost

upon the heart which we call regeneration. Let it be understood that

Baptism does not accomplish that change. One of the earliest and most baneful of Roman errors is at this very point. To quote verbatim from Roman authority, this church says, "By baptism, putting on Christ, we are made a new creation in Him, obtaining plenary and entire remission of all sins." I would that Rome stood alone in this error, but other denominations so teach, and when some years ago Charles Spurgeon preached his famous sermon on "Baptismal Regeneration", he quoted from the Book of Common Prayer of the Church of England, and out of the catechism intended for the instruction of youth, the reply the child is expected to make when asked its name and, "Who gave you this name?" is as follows:

"My god-fathers and god-mothers in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

Surely that language is plain. So long as human speech is the vehicle of human thought, it will be difficult to make men believe else than that those who adopt and propagate such a faith, consider baptism a saving ordinance, and yet our text does not hint that. On the contrary, it only proposes the ordinance to those who are dead to sin, and who are not going to live any longer therein.

It would seem indeed that when one moves among his fellows, baptized, confirmed, and fed upon sacraments, some of them living the most godless lives and dying the most hopeless deaths, it would teach him the folly of attributing soul-cleansing to the

physical application of water, and send him to his Bible to search afresh for a way of salvation that would at once be sane and Scriptural. Pronounce all the formulas you please over an unregenerate man; immerse him if you will in the mighty ocean, no change whatever will occur, for the Word is, "*He that believeth on the Son hath everlasting life: and he that believeth not the Son (whatever else he may believe) shall not see life; but the wrath of God abideth on him*" (John 3:36).

But baptism does distinctly declare regeneration. The Holy Spirit accomplishes the change; this Easter ordinance declares or publishes it.

When Fredrick W. Robertson, himself a Church of England man, came to deal with the statement of the catechism, "In baptism, * * I was made the child of God", he saw so clearly the truth that the Easter ceremony did not create one a child of God, but only revealed it, that he commented upon this statement from the catechism in the following way:

"Yes, coronation makes a sovereign, but paradoxical as it may seem, it can only make one a sovereign who is a sovereign already. Crown a pretender; that coronation will not create the king. Coronation is the authoritative act of the nation declaring a fact, which was fact before." "So", he says, "it is with baptism, * * God's authoritative declaration in material form of a spiritual reality."

Of course it will be seen then that where no spiritual reality exists, the declaration is false and the ceremony fails. Charles Spurgeon has put it better still. He says, "Baptism is the avowal of faith. The man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in

Christ, but his faith remained between God and his own soul. In baptism he says to the baptiser, "I believe in Jesus Christ"; he says to the church, "I unite with you as a believer in the common truths of Christianity"; and he says to the onlooker, "Whatever you may do, as for me, I will serve the Lord." "Actions speak louder than words", is an old saying, and this ordinance gives special emphasis to the truth of the claim.

The true significance of this ordinance is in its sequence. It ought to follow regeneration, and be followed by acts that attest the change that has come. On the day of Pentecost men first believed, then were baptized, and afterwards so deported themselves as to beget praise to God and favor with the people.

When the multitudes came to John's baptism, he first taught them about the Christ, then immersed them, then enjoined upon them fruit-bearing. When Candace's treasurer said to Philip, "*I believe that Jesus Christ is the Son of God*", then it was that Philip "*commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him*" (Acts 8:37, 38). The baptism was only significant because it followed faith.

There is in the Book of Joshua a good illustration of my thought. You will remember that after centuries of oppression in Egypt, the people of God departed from that land for Canaan, and for forty long years they were in the wilderness of Sin. At the end of that time they had yielded themselves to God, and were ready to be obedient to His commands, and so God parted the Jordan that they might pass over. When they reached the farther

shore, Joshua commanded, *"take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the Children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?"* (Josh. 4:5, 6), they should answer that the waters of Jordan were cut off before the Ark of the Covenant of the Lord, and these stones were set up for a memorial of God's deliverance out of the wilderness of Sin.

So baptism memorializes every man's regeneration. When our children ask us, "What mean ye by this act?" it is sufficient to answer, "We do it to memorialize our own regeneration, to signify the Spirit's work in delivering us out of the wilderness of sin."

But of this ordinance we have also said,

IT TYPIFIES RESTORATION

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life".

There is suggested here a threefold restoration:

First, to guiltless estate!

The baptized is supposed to be dead to sin. The text expressly says, *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"* (Rom. 6:3). Now if we were baptized into Him, or putting it another way, as Peter does, if the baptism is a figure of the salvation that we have in Christ Jesus, it is a salvation from all guilt, for we are made one with Him, and *"in Him is no sin"*. This is not the doctrine of "holiness" as

our perfectionist brethren define that term. *"If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8). But when this ordinance is properly employed, and its subject is a saved man, God no longer imputes iniquity to him. *"Blessed is the man unto whom the Lord imputeth not iniquity"* (Ps. 32:2). He is far from perfect, but in Christ Jesus he is justified from all his sins.

John McNeil says there is a difference between **faultless** and **blameless**. He illustrates it by saying, "I have lying on the table before me a letter. It came to me in New Zealand in 1891. It is from my eldest daughter, then a child of five years, and it reads:

"'Dear father: I rote awl this miself; I send you a ciss from Elsie.'

"Now this letter which I prize so dearly is certainly not a faultless production. It is as full of faults as it is full of letters, but most assuredly it is blameless. I did not blame my child for her crooked strokes, and answer with a scold, for I judged her work by its motive. I knew it was the best that she could do, and that she had put all the love of her little heart into it."

So for one to be made anew in Christ Jesus, for one to become a child of God, is not to become perfect, free from all sin, but it is to escape the condemnation that is in the world *"by the washing of regeneration, and renewing of the Holy Ghost"* (Titus 3:5).

It means also a restoration to **heavenly favor**. Paul says to these same Romans, speaking of Christ,

"For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:10, 11).

There is a difference between the phrases, "alive from the dead", and "alive unto God". This latter expression strongly suggests the Divine favor into which the redeemed have come.

"*Alive unto God*". Don't you remember how, in the parable of the prodigal son, when the boy who had been away from home, away from wholesome associations, in suffering, shame, and sin, coming back, was forgiven, reinstated, robed and feasted, that the father justified the merriment by saying, "*For this my son was dead, and is alive again*" (Luke 15:24). He was alive unto his father. He had found again the old place of favor. Oh, what a restoration it was!

It also typifies a restoration **to Divine fellowship**.

The "walk" as employed in our text looks to fellowship. For the man who walks in newness of life walks not alone. Like Enoch of old he walks with God. What a blessed walk it is!

If the bride counts herself happy to walk through the world with the husband of her love, what shall be the ecstasy of that soul, cleansed in the Blood of Jesus Christ, and so, linked forever with the life of God? To such the Father says, "*They shall walk with Me in white: for they are worthy*" (Rev. 3:4). If only one is confident that this is to be his future, what a fellowship is his; what confidence he has touching the future! No matter how dark it grows for him, so long as he feels his Father's hand, and knows that he is in step with him, the darkness does not disturb. In all serenity he can say, even in the moment when he sees not a foot ahead,

"So I go on not knowing;
I would not if I might;

I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with Him by faith,
Than walk alone by sight."

Of this Easter ordinance also we have said,

IT PROPHESES RESURRECTION

The study of this text brings a threefold conception of the resurrection.

First of all, baptism prophesies a resurrection in which **one is made alive from the death of sin.** Paul, speaking to the Colossians of baptism makes it a figure not only of death to sin, but also of that regeneration in which "*hath He quickened together with Him, having forgiven you all trespasses*" (Col. 2:13). Wherefore he says, "*If ye then be risen with Christ, seek those things which are above*" (Col. 3:1).

There are those who seem to feel that the whole resurrection idea belongs to that last day, when "*the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first*" (1 Thess. 4:16). But these that are baptized have already experienced the first resurrection. Hence Paul says, "*If ye then be risen with Christ*"! He is not speaking to a people who have been in the grave, but rather to a people whose Saviour has suffered the penalty of sin and death, and who, themselves, therefore have been raised therefrom. Consequently, Dr. Gordon, in his little volume entitled "In Christ", says,

"The resurrection of our Lord, then, is not merely a pledge of our own; it is our own, if we are his."

George Herbert also touched this very thought,

when, evidently musing upon what Christ's resurrection meant for him, he said,

"Arise sad heart; if thou dost not withstand
Christ's resurrection thine may be;
Do not by hanging down break from the hand,
Which, as it riseth, raiseth thee."

But this ordinance prophesies also a **victory over physical death**. Jesus said, "*Whosoever liveth and believeth in Me shall never die*". Turn over to the eighth chapter of this Epistle to the Romans, and the Apostle says to these Christians, "*Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. * * And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness*" (Rom. 8:9, 10). And that spirit has already, in the resurrection of Jesus Christ, a victory which shall leave it untouched by the first death. It is that of which the Apostle speaks when he says, "*Though our outward man perish, yet the inward man is renewed day by day*" (II Cor. 4:16).

Michael Angelo once wrote of his sculptor's work, "The more the marble wastes, the more the statue grows."

Those who believe in soul-sleep have a poor comfort indeed as compared with the better consolations of the Scripture. As Paul thought of death, he said, "*I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better*" (Phil. 1:23). As he anticipated the day of his physical decease, the assurance that his soul should participate no whit in that slumber, was such that he seems to forget death altogether, and talks of his departure as a removal to a new place, heavenly in its appointments, and to companionship divinely sweet

and sweetly divine. It would be difficult to believe anything else if one once stood at the bedside of such a man as Moody, and soul-sleepers would be disillusioned and taught a better faith if they had heard him, with face beaming say,

"If this is death, there is no valley. This is glorious! I have been within the gates, and I saw the children. Earth is receding; Heaven is approaching; God is calling!"

But after all, the resurrection will never be complete until the **body is brought from the grave**. And thank God, that pledge is also signified in this Easter ordinance, "*For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection*" (Rom. 6:5).

We know what the likeness of His resurrection was. He had said to the Jews, "*Destroy this temple, and in three days I will raise it up*" (John 2:19), and the plain word is, "*He spake of the temple of His body*" (John 2:21). And as His body was raised from the grave, so shall be the bodies of all believers at His Coming.

"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:52-54).

As one of our modern writers says, "Let it be noted that of all the types that have been employed to bring this hope vividly to the Christian mind, not one, excepting baptism, is adequate to the reality. Of a general resurrection which the Scriptures fore-

tell, we see tokens and similitudes all about us in nature; in the flower, springing up from the seed which has fallen into the earth and died; in the morning, opening the vast grave of night, and summoning a sleeping world to rise and meet the sun 'as he cometh forth as a bridegroom from his chamber'; in the springtide, calling the earth from the tomb of winter, loosing her shroud of snow, and clothing her with renewed life and beauty; in all these there are joyful parables and pledges of a resurrection. But the flower fades and dies; the morning sinks again into the embrace of night; and the earth lies down once more in the sepulchre of winter; and so, alas! these symbols only mock the hope they have kindled in the soul. But while we are asking sorrowfully, 'Is there no resurrection that is exempt from death?' we turn to this ordinance of Christianity. '*Risen with Christ*', it says, and then adding, '*Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him*' (Rom. 6:9), bids us likewise reckon ourselves to be alive with Him in the same resurrection. Thus this symbol of the Gospel carries a promise and a benediction which are committed to no symbol of nature. '*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power*' (Rev. 20:6)."

CHAPTER VII.

“THE BONDMAN”—A BOOK REVIEW

“THE BONDMAN”—A BOOK REVIEW

“O wretched man that I am! who shall deliver me from the body of this death?”

“I thank God through Jesus Christ our Lord” (Rom. 7:24, 25).

HALL CAINE has written not a little. His work, “The Christian”, has been widely read, and by having been dramatized, a certain part of the public became familiar with its contents without having perused its pages. “The Bondman”, however, is a book more vigorously written, and, in my judgment, much more worthy of reading. Its moral tone is higher. Its characters are stronger, and its style more energetic and interesting. It is the story of the two sons of one Stephen Orry. Stephen Orry was a great overgrown Iclander, a Samson in strength; a Saul for beauty; but like those two ancients, on certain sides of his nature, he too was beastly. But the beastly in him, like that in the lion, while destructive of certain men that crossed his path, was tender toward his own children, and beautiful in the self-sacrifices and suffering endured for their sakes.

The elder of these two sons, Jason, was born to Stephen’s first wife, a woman of sweet face, cultured mind and affectionate heart, Rachel Jorgensen. She was the daughter of Iceland’s Governor General, who, when she displeased him by her marriage, shut his door against her, and his heart as well. And, although she suffered desertion by her husband, poverty of the deepest sort, distresses unimaginable,

and even death from neglect, he never opened either door.

The second son of Stephen Orry was Michael. His mother was a slattern of the Isle of Man. But nature has her freaks, and so it fell out that this first boy Jason was much like his father. In his nature and appearance there was little hint of the sweet mother Rachel, and the second boy, Michael, was equally unlike his mother, and had no touch of his father in his make-up. Sensitive, delicate, naturally refined, moved always by the highest moral sentiment, he came early to be recognized by old Adam Fairbrother (the deputy governor of the Isle of Man), who had adopted him, as a much more beautiful lad than any of the five God had given him, a worthy companion indeed of Adam's little daughter Greeba, who was very different from her groveling brothers, and in consequence was old Adam's joy and delight.

When Jason was grown to young manhood he saw his deserted mother die the most cruel death, and he determined to be avenged upon his father for having so maltreated one of earth's angels, and for that purpose he started for the Isle of Man, whither he learned his father had fled. Near the same time Michael, the half-brother and the younger, left the Isle of Man for Iceland, prompted by the high purpose of searching out his father's first wife, and by love, sympathy and assistance, righting in a measure her wrongs. These half-brothers never came together until years had passed, and Michael had for a short time been the president of the Free Republic of Iceland, only to see the government over-

thrown and himself imprisoned at the sulphur mines.

To that same prison Jason was eventually sent by suspicions that had fallen upon him. When first he saw his half-brother, he knew him not, but he saw him a broken, scourged, suffering and dying man. He gave him his sympathy. He watched every opportunity to render him assistance. Eventually he planned and perfected his escape. He pled his cause before the court of Althing. And, when Michael was imprisoned a second time, and eventually ordered executed, Jason effected an entrance to his cell, sent him out on an errand that should end in his freedom, and calmly faced the executioners when they came, taking into his own breast the four bullets intended for Michael.

And now from this meager outline, let me proceed to my sermon. There are four respects at least in which the story of "The Bondman" parallels great Scripture truths to be found in this seventh chapter of Romans.

THE ELDER BROTHER WAS INJURED

Jason had indeed been wronged. In the hour of his greatest need he was forsaken by those who ought to have been his best friends. When he was born his own father was a fugitive from paternal duties and cares. He had no welcome into the world. His grandfather—the Governor General of Iceland—was rich, and yet this child never knew even the necessities. Poverty pinched him, neglect oppressed him, and aside from his mother's love, the world had no light for him.

Beloved, has it not occurred to us that our Elder

Brother Jesus Christ endured the same? *"He came unto His own, and His own received Him not"* (John 1:11). When by force of character He had accomplished unto Himself a following, there came a time one day in which He uttered some plain and searching truths, and it is written,

"From that time many of His disciples went back, and walked no more with Him" (John 6:66).

In the darkest hour His life ever knew there were but three men from whom He hoped for sympathy—Peter, James and John—and these three disappointed Him, every one. They slept while in Gethsemane, when He was sweating drops of blood, and His soul was exceeding sorrowful unto death. Truly He trod the wine-press alone. I often think of that Messianic prophecy of Isaiah, *"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not"* (Is. 53:3). And yet, and yet, He was our Elder Brother.

Jason was injured in the second place because **his love had wedded another**. After his mother's death he never loved another woman save one—Greeba—Adam Fairbrother's daughter. She pledged herself to him, and then fled from him to marry Michael instead. Has it never occurred to you that the great grief of Jesus Christ, our Elder Brother, is at the same point? This seventh chapter of Romans, the early verses of it, sets forth this fact. Mankind, for whom Christ has ever had such a deep love, has always been wedded to the world. It was so from the day of the fall. You reach but the sixth chapter in Genesis before you read, *"And it came to pass, when men began to multiply on the face of the earth, and*

daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1, 2) —God's own wedding the world! "*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"* (I John 2:15, 16).

The second point at which the story of "The Bondman" parallels the truth of the Bible is in

THE BONDAGE OF THE YOUNGER

Michael's downfall was accomplished by **deception**. The five groveling sons of old Adam Fairbrother, never forgetting the jealousies and hatreds entertained against their father's favorite, followed their sister to Iceland, and by slander and Satanic falsehoods accomplished the destruction of her house, the imprisonment of her husband, and filled his heart with doubts that drove him to despair. It is the same fate that has befallen Christ's younger brothers from the first. Not a one of us was ever overthrown without the use of deception, falsehoods, snares. The world is full of people of whom it is rightly written, "*Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips"* (Rom. 3:13). "*Many deceivers are entered into the world"* (II John 1:7). And I come more and more to believe that no man is ever dragged down; no man is ever degraded; no man is ever driven to despair without the practice of deception upon the part of Satan, or some of his emissaries.

He may not for a moment imagine it, and yet deceived he is.

How many there are who have youth on their side, who have beauty, who have bounding health, and whose concern is about the gaieties of the hour, who are giving themselves with alacrity to the enjoyment of sensuous life, and who are giving little attention to the cultivation of the mind, and still less to the salvation of the soul, but who are seeking to satisfy every physical desire? Ah, beloved, such are deceived. Such are set for a downfall.

Henry Ward Beecher speaks of those who so spend their youths as "like a party entering the Mammoth Cave with candles enough, if sparingly used, to carry them forward and bring them back, but setting them all on fire at once, not heeding the warning of the guide, dancing and wandering on until they are many and many a mile from the mouth of the cave, when one light after another begins to flicker and burn low and go out. Now alarmed, they with haste turn back; one candle burns out and then another; a dim twilight begins to surround them and then darkness comes on, yet they are miles from the exit. They grope about with outcries to each other; some, wandering wide, plunge down chasms; some give up and lie down in despair." It is so in life. The men who are deceived in youth into squandering their time, selling out cheaply their energies, drinking deeply from the cup of sensuous pleasures, ah, these are the men who will come into the dungeon, into darkness. Oh, younger brothers, let me warn you against the deception of the enemy!

When once a man is degraded, the enemy seems to turn him over into the hands of his fellows for further degradation. When Jorgen Jorgenson came back to his own place of power, and overturning the new Republic, imprisoned Michael Sunlocks, he was not content to have put him down merely; he was not content to imprison him merely. His keepers had their orders; they imposed the heaviest tasks upon him; they beat him while he was doing his best. When he was sick, his ebbing energies had to respond to the scourge of their whip, and if he lifted a hand in defense, he had to pay the penalty by seeing that hand transfixed with a nail which bound it to the wall in indescribable suffering. And when he was so far exhausted that he could not carry himself to work, they chained him to Jason, the giant, and compelled him to drag the dying man to the place of drudgery.

It has long seemed to me that if Satan can once bring a man down, once degrade a man, once fill a man's heart with despair, once deceive a man, and persuade him to do his evil bidding, that then he can turn him over to evil fellows and feel quite confident that they will finish the dreadful work. Have you not known a man who a few years ago was young and strong and beautiful, a man whose conduct was exemplary and whose character was high grade? When first he was tempted, he resisted mightily. Many a trap set for his destruction he discovered and escaped. But Satan went on snaring for him until one night, in an unwary moment, he took the winecup and emptied it. A second followed. This first fall had its successors! Yielding grew into a habit, and by and by that man, once so strong that

Satan with all of his emissaries, required years for a single victory over him, is now so weak and foolish that any one of his fellows can add to his destruction by simply saying, "Come in with me and drink."

I know men and you do who are not bad at heart, whose purposes are pure enough, whose resolutions for good are often formed, but they are conquered men. Like Samson, they are in the power of the enemy; like him also, their eyes have been put out, as were Michael Sunlocks', and they are made to grind for the Philistines. Any man that wants to can make them grind for him. They get up in the morning saying, "I will do right today"; they get up in the morning saying, "I will be strong today"; they get up in the morning saying, "Satan will have no victory today", and before the gray has left the dawn, or the dew has risen to vapor, they are victims. Some of their fellows have found them; some of their tempters have come upon them, and they have no powers of resistance. They are slaves! Their own wills they cannot do. But the will of the Evil One, that they do easily. That is what Paul is talking about in this seventh chapter of Romans, and as he thinks upon it, thinks upon the good that he purposed to do and yet did it not, thinks upon the evil that he purposed not to do, and yet did it; all because he was carnal and sold under sin, he cries out in agony, "*O wretched man that I am! who shall deliver me from the body of this death?*" And that is the cry of the conquered soul the world around.

The third respect in which this story of "The Bondman" parallels a great spiritual truth is that

SUFFERING BEGETS SYMPATHY

Strange to say, **this sympathy comes from the injured one.** Jason, the elder brother, who had been injured by the fact that his own father had given the love that was due him to his illegitimate son, injured in that Michael had taken away from him his love, he—Jason—the injured one, has brought to those around him the sweetest sympathy.

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Is. 53:4, 5).

Oh, I like to think of the sympathy of Jesus Christ. I like to remember that my sufferings make appeal to Him; make such an appeal that He forgets my sin, and in His great love, responds.

It is told that Francis Xavier, the Jesuit missionary, was worn out one day with his labor. When he retired to sleep he said to the attendant, "I am so exhausted, I must sleep. I must sleep. If I do not sleep, I shall die. No matter who comes, therefore, waken me not, I must sleep." He went into his tent, and his faithful servant was on the watch. But no sooner had Xavier laid down, than, seeing the palid face of a child approaching the door, he beckoned to his servant and said, "I made a mistake. I made a mistake. If a sick and sorrowing child comes, waken me."

Beloved,

"we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Jason's sympathy for Michael expressed itself in practical assistance. For days together in the prison he watched the weak sick boy to see wherein he could help. Our Elder Brother, Jesus Christ, is always watching to the same end, and is always willing to suffer Himself that our sorrows might be lightened, and our too heavy loads might be lifted.

Do you recall the story of that Moravian missionary who went to the West Indian Islands to preach the Gospel to the slaves? When these slaves came home at night, they were so exhausted by the burdens of the day and the brutality of their masters, that they could not listen to his message, but crawling to their pallets of straw, gnawed their crusts until sleep partially relieved their sufferings. At the break of day the bell and whip awakened them and drove them afield again. Seeing this, the white missionary went and sold himself to their master, and permitted himself to be chained with the gang to go forth with them. So, as he worked with them by day, he talked the Gospel to them. And, as he suffered with them both day and night, his words took hold on their hearts, and hope sprang up in many a despairing bosom.

*"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same * * **

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that He Himself hath suffered being tempted,

He is able to succour them that are tempted" (Heb. 2:14, 16-18).

This sympathy planned a way of escape. One day Jason, having endured to the last point of patience, laid his guards low, and throwing the weak, dying Michael across his shoulder, walked away. Jesus Christ, our Elder Brother, has planned for every suffering soul a way of escape.

"The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

"How shall we escape, if we neglect so great salvation" (Heb. 2:1-3a)?

The fourth lesson which I bring from the Bondman, is in my judgment the most important of them all; namely,

SALVATION CAME BY SUBSTITUTION

From the day when Jason saw Michael in prison, and was moved by his pitiable, suffering estate, to the day when he set him free once for all, it was by substitution.

For Michael's weakness he substituted his strength. The younger brother was reduced to such a state that had his guards offered him his freedom, he could not have possessed himself of it. He was too weak to walk and would have died on the very spot where they left him. But what he could not accomplish for himself, Jason perfected for him. He laid him tenderly across his giant's shoulders and strode away. Strength for weakness!

Charles Spurgeon tells how his brother James was at Croydon Hospital one night as a visitor. He was late in leaving and all the porters had retired, leaving him and a physician as the only men in the institution, awake. A boy came running in saying that there had been a railway accident and that they needed a stretcher at the station. The doctor and James Spurgeon responded. Presently they came carrying back to the hospital the wounded man, and for the next week or two James Spurgeon often visited this fellow, and he explained his special interest in him by saying, "I helped to carry him." Charles remarked, "I believe James will always take interest in that man because he once felt the weight of him." Ah, beloved, read the parable of the lost sheep and realize that it is a figure of the lost sinner, and that the shepherd who lays him over his shoulder and bears the sick one back to the fold, is none other than the Saviour. He has felt the weight of us, and while doing it was substituting his strength for our weakness.

Again, there was substitution by mediatorship. When Jason carried Michael from prison, he never stopped until he had reached the Mount of Laws. Once there, Michael, unconscious, was unable to plead his case before the judges of Althing, and Jason pled it for him. And what a plea! When the judge said, "Don't you know the man you've brought here?" Jason cried, "No—yes—yes, my brother—my brother in suffering—my brother in misery—that's all I know or care." * * "And I have heard that if any one is wronged and oppressed and unjustly punished, let him but find his way to this place, and though he be the meanest slave that wipes his fore-

head, yet he will be a man among you all * *. Then, Judges of Iceland, fellow-men and brothers, do you ask why I have brought this man to this place? Look at this bleeding hand! It has been pierced with a nail. Look at these poor eyes, they are blind! Do you know what that means? Then, Judges of Iceland, I call on you to save this man, for He that dwells above is looking down on you."

But more eloquent than the words of Jason was his suffering face, and as the judges looked upon that, Caine says there was but one voice in all that great assembly, and it was a mighty shout that seemed to rend the dome of the heavy sky, "Free! Free! Free!"

The story is told that Aeschylus was once condemned by the Athenians. When they were about ready to execute him, his brother Amyntas, a brave warrior, who had just gained a great victory for the Athenians, came into the court. And without uttering a word, he held up the bleeding stub of an arm which had been severed in the last battle. As the judges looked upon that they said, "For the sake of Amyntas, Aeschylus is adjudged innocent and set free."

When I turn my eyes toward heaven, and remember that the God who sitteth upon His throne has condemned me, I would be in utter despair of clemency did I overlook Him, who, standing at the right hand of God, is pleading for me. Jesus is holding before the Father a wounded hand, is presenting His pierced feet, is letting His pierced side be looked upon.

"Five bleeding wounds He bears,
Received on Calvary;

They pour effectual prayers,
They strongly plead for me:
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die!"

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

And above all, **substitution by standing in his condemned brother's stead.** The ever watchful enemy, Jorgen Jorgenson, through his minions, sent Michael to a second prison, located on a lonely island, and set a priest to guard him. Learning that he was improving, he was filled with fear of him, and determined upon his death and dispatched four sailors, armed with muskets, to do that dreadful work. But Jason reached the cell ahead of them, secured from the priest the privilege of playing bondman for Michael while he went on a visit to old Adam Fairbrother, the father-in-law. Jason knew that death was determined for that day, and that Michael's bondman would take into his own bosom the lead meant for another, and when the morning dawned clear and cold, Jason responded to the call of the sailors, and Caine says, "He took up his stand and folded his arms behind him. As he did so, the sun broke through the clouds and lit up his uplifted face. The sailors fired and he fell. He took their shots into his heart, the biggest heart for good or ill that ever beat in the breast of man."

But Caine was wrong. The biggest heart for good that ever beat in the breast of man, on Calvary received into itself the point of the Roman spear, and poured out its blood in demonstration of the doctrine of substitution. *"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18).* Come!

CHAPTER VIII.

**HELPFUL RESULTS FROM AN
UNHOLY WAR**

HELPFUL RESULTS FROM AN UNHOLY WAR

Preached shortly after the World War closed.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

I AM to speak to you this evening on "Helpful Results from an Unholy War." I would gladly lay emphasis upon both features of this theme. The great Apostle put the question once, "*Shall we continue in sin, that grace may abound*"? and answered it, "*God forbid*". In that statement he enunciated a perfectly righteous principle; and I would have no man interpret me to mean that the war through which we passed, 1914—1918, was in any measure justified by the good things that grew out of it. By the profoundest conviction I am in perfect accord with what the Grand Duke Michal of Russia said upon this subject: "War is devilish!" In accord also with the comment of another upon the Grand Duke's statement: "No words can describe the awful sufferings and agonies of this man-made hell of war. Any one who wants to see war anywhere, so that we can sell goods at higher prices, certainly has the mind of the devil, and is not very likely to be at peace with himself. The soldiers who have seen real war are the least anxious for it. We ought to take the emphasis off of the "glory" of war and place it where it belongs. It is hellish!" If the world was ever weary and sick of one sight it is that of human bloodshed by human hands—a

wholesale murder created by international complications and unbridled national ambitions.

Let no auditor tonight imagine that I am here to defend war; in the language of the Apostle, "God forbid!" And yet, that certain temporal benefits accrue from this cannot be questioned. It is only another illustration of our text: "*All things work together for good to them that love God, to them who are the called according to His purpose*".

I want to present these benefits under three suggestions: Temporal, Moral, and Spiritual.

TEMPORAL BENEFITS

The most evident effect of the war was felt in the prosperity brought to the common people. The world was a wreck. Destruction and maiming were both on every side; and yet, in consequence of that common disaster, human labor, for both the mind and the muscle has been greatly enhanced. The reconstruction necessities were so enormous that no able-bodied man waited and watched for employment. Even the maimed and halt were occupied and able to earn salaries that the very strongest had found it difficult to secure only a few years since. The strikes and social disorders of Old World countries, Canada and the United States, are not the hopeless, helpless expression of man's inhumanity to man and of sordid social conditions that they were a few years since. I lived in Chicago thirty-five years ago and saw something of the great strikes that characterized and cursed that city at that time. One's sympathies were drawn out to the laborer; his income was so small, his social and home conditions were so unhappy; his outlook so

clouded; the very spirit was crushed and one did not wonder at his sullen rebellion. The strikes and social disturbances of the present time represent altogether another phase of life. They speak the conscious strength of organized labor; they even represent a practical demand upon the man of wealth, for a fair, if not an equal division; they voice not servants and slaves, but conscious rulers. Democracy has triumphed to such an extent that we are in veritable danger from the common man who is fast becoming the crowned man; and whose new power is not always employed with conscience and discretion. In the South a few days since I found the white people living in constant anxiety over the race question. The colored man of the South is not only a free man, but ambitious to be a master; and in those sections where he is superior in numbers, the alarm of the whites has good occasion.

But in spite of the growth of Socialism, the dangers attendant upon triumphant democracy, the general condition of the people now is marvelously improved over that of times past. Better an occasional revolution than white slaves and black slaves, living in sordid poverty and serving without prospect. Temporal prosperity is one of the blessings growing out of a bad war. Even in those countries most sorely torn by shot and shell, reconstruction is coming rapidly because laborers are scarce and salaries are high, and markets are active, and few men are idle.

Again, **It has put power into the hands of the people.** The potentates of earth have perished from their thrones. In Germany alone 278 titled men were reduced by war to civilian rank. Almost

every other country has been relieved of the taxing burden of ornamental crowns and oppressive thrones. The Republic and the Democracy—these are triumphant. We do not believe the old Latin phrase involves the truth—“*Vox populi: vox Dei*”; but we are confident that the people have a right to rebel against oppressive kings and inherited thrones. When from Florence the Medici rulers were expelled, and the chief burden of framing a new constitution fell upon the great minister Savonarola, he introduced his reformation by the appeal of Scripture, “*Seek ye first the Kingdom of God*”. And when he came to establish a Republic, he rested it in three or four simple principles:

1—Fear God.

2—Prefer the weal of the Republic to thine own.

3—Recognize a general amnesty.

4—Have a Grand Council after the pattern of Venice but without a doge, (or chief).

There is one thing in this arrangement to which I call your attention. You would expect from Savonarola the first principle—“Fear God.” You are not surprised to have them given the fundamental thing, “seeking the Kingdom of God”; but his loyalty to human government is fully revealed in his demand that the people prefer the weal of the Republic to their own. That is the essence of patriotism; and wherever the people have that spirit, “My country first; my personal interest second,” the country is safe in the people’s hands. We have had a vast deal to say about making “the world safe for democracy”, but there is something further needed, and that is making democracy safe for the

world, by bringing the people to look beyond their own personal ambitions to the public weal. If it were not for selfishness, thrones and crowns would not have been such curses. If selfishness lives in the Republic or dominates the Democracy, then democracy will not be safe for the world. This war has put the power into the people's hands. We must wait now and see how they will exercise it. If its prostitution occurs, then oppression, hardship, suffering, such as now curses Russia, will characterize it. Whether the people prefer the weal of the democracy to their own, will determine the question of blessing or curse.

Greater yet will be the

MORAL BENEFITS

that will come in consequence of the World War. Let me make mention of a few of these:

The war has struck the legalized saloon a stunning blow. To be sure it will not die easy. Its final struggle will be great enough to persuade many men that it is more alive than ever. The chicken with its head off flies faster and flutters louder, and shows more convulsive action than it ever did when its head was in place, and its neck vertebra unbroken; but they are the reflex actions of the dying just the same. One day when Jesus Christ came from the Mount of Transfiguration, He found at its base a boy possessed with an evil spirit. He commanded the demon to come out of him. The boy fell, frothed at the mouth; great muscular convulsions shook his frame; his appearance for a brief space of time was worse than it had ever been before, and the superficial man might have said it were better

to have left the demon undisturbed. But that judgment would have been superficial indeed. It was the day of doom; the devil was going out; the boy was being delivered. These paroxysms would be followed by peace; and the mental derangement to which he had been long subjected would give place to a splendid equilibrium of mind.

It is so with the dying convulsions of the liquor traffic. We may expect orgies, expect convulsions shaking the entire land. But they are death throes nevertheless; and if we ever had cause to sing the *Te Deum* in connection with the Prohibition movement, we will have better occasion a few years hence.

Again, **this war has shown God's judgment on the social vice.** From time immemorial, the very assembly of men for battle has given dangerous supremacy to this sin; but never before have men studied its effects as now, and given to their scientific investigation the publicity that has now come. The magazines and newspapers have dared to report the physical incapacity of thousands afflicted with the most dreaded of all human diseases, the sufferings consequent of sin that has beggared hell for description. The public has read these reports, they have conveyed their own warning, and the social vice has been shown to be, not a mere violation of a code which men in their selfish ambitions have built up; but rather a law, which God in His wisdom declared, and in His awful judgments now defends. The Scriptures say, "*The wages of sin is death*", and the social vice has illustrated that a million times; and the war has made the illustration potent through its publicity.

Yet again, **The war has shamed cowardice and exalted courage.** This is a moral blessing. No man lives and is sane and debates whether courage is a moral virtue. Henry Van Dyke holds high place in modern literature. In one of his sermons he says: "Courage is an honorable virtue. Men have always loved and praised it. It lends a glory and a splendor to the life in which it dwells, lifts it up and ennobles it, and crowns it with light. The world delights in heroism, even in its rudest forms and lowest manifestations. * * A brave, frank, manly foe is infinitely better than a false, weak, timorous friend. The literature of the courageous has always been immensely popular, and the history of the brave is written in letters of gold. It is this that men have loved to read in the strange, confused annals of war—deeds of self-forgetful daring which leap from the smoke and clamor of battle, and shine in the sudden making of splendid names." The boy on the burning deck, refusing to disobey his father's commands even in the face of death; brave Lady Douglas defending her king from assassin; Leonidas at Thermopylae, and Horatius at the bridge, and the Six Hundred at Balaklava; Old Cranmer bathing his hands in fire at the martyr's stake; young Stephen praying fearlessly for his murderers; Florence Nightingale facing fever in Crimean hospitals; Father Damien braving leprosy in the Islands of the Sea; young men and maidens, old men and matrons, fighting, suffering, achieving, resisting, enduring, daring, living, and dying—it's the spark of heroism that kindles their names into the blaze of light, for

everywhere and always courage is an honorable virtue."

"Courage, the highest gift, that scorns to bend
To mean devices for a sordid end;
Courage, an independent spark from Heaven's throne,
By which the soul stands raised, triumphant, high, alone;
The spring of all true acts is seated here,
As falsehoods draw their sordid birth from fear."

It is doubtful if anything has ever come into human history that produces so much courage, and physical courage of so high an order, as characterized the World War. One of the most informing articles appearing in a leading magazine was entitled, "The New Death", and the author contended that men were dying in a new way, dying with a smile upon their faces, dying with willingness in their hearts, dying because they believed it were better to die than to let wrongs live." That was courage; and that came out of that awful carnage of world war.

But more important still are what men would call

SPIRITUAL RESULTS

Of these there are a multitude one would like to name, and upon these he would like to dwell at length, for they are worthy; but perhaps out of the great company of such results that would naturally claim attention, I may be pardoned if I choose three, and spend the remaining portion of our time upon them.

It has put into the church a new conviction of duty. And I think this is true whether you speak of the church as a local body, or use the phrase in a larger sense—the church at large. One thing is certain in the lurid light of the world of flame; the

church was not satisfied with what she saw of her own deeds and doings. I think throughout the whole earth there was a feeling that if the Church had done its whole duty the war would not have come, a conviction that in withholding our funds from home and foreign missions, and our sons and our daughters from sacrificial service and living selfishly, we had made possible a combination of an old and a new heathenism—a heathenism that poorly recognized God, a heathenism that permitted false personal and national pride, a heathenism that paved the way for human butchery, and sought to cloak the crime with Christian terms. The Church is now doing penance, and is putting up larger sums for Gospel preaching than it has ever pledged since it had its birth; laying emphasis upon social service in the hope of thereby straightening the world.

While some of us believe that many false notes are being sounded, and that failure will attend them every one, we are also convinced that the new conviction of duty coming to the Church of God is bound to accrue to the advantages of Christianity. More will not only be attempted, but more will be accomplished than before the war; and so far as atonement can be made for an indolent past, many churches are making it. Carter Glass, Secretary of the Treasury at Washington, in a communication addressed to American pastors said, "When real service for the upbuilding and betterment of the nation and community is needed we naturally look to the churches of the country for their loyal assistance and cooperation. During the war they held true to their faith and justified the confidence as be-

ing instruments upon which the Government could rely for assistance in all the activities necessary to the successful prosecution of a just and righteous war. In peace time the needs of the nation and the community are as great, and should be as inspiring to the churches as are the war-time needs. Many of the things that we do under the pressure of war are equally necessary and valuable in times of peace, but it sometimes happens that it needs the shock and force of war to bring these to our attention." Perhaps that is exactly what has occurred. The very shake of war wakened sleeping men and dozing women and the appeals of duty are now receiving attention. Let us hope that the effort will not be spasmodic, but sincere and sustained.

The second spiritual result is to be found in **the clear failure of new theology**. A bloodless gospel converted Germany into a bloody people; and wherever it has been preached in every portion of the world, the product has been the same. Bring men to believe in new theology, based as it is upon the evolution hypothesis, and they will set themselves to the task of producing the super-man, and trying to put the supremacy of the world into his potent hands. That is exactly what took place, and that falsehood brought the war into existence. If England and America can learn anything by a bitter experience, they ought to learn the danger of adopting Rationalism, and then confusing it with the Christian religion. Cardinal O'Connell, speaking on President Eliot's "Twentieth Century Religion", sagely said: "Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life. The press, the stage, the

street are flooded with living proofs of a spiritual decadence which can bring only social and national ruin. The play, the magazine, the ball room, all give evidence of an ever-increasing disregard of even the rudiments of common decency, of dress, of deportment, of conversation and of conduct. Little by little the bars have been lowered letting out the few influences which held society in restraint, and letting in a very flood of folly, of insatiate greed for amusement of any and every kind, until what even a few years ago would make a decent woman blush to see in others, has become so common that even decent women now accept it as matter of fact for themselves and their daughters. We need be neither prude nor Puritan to see and to realize that something is passing in the heart and the mind of the women of today which is leaving them hard and unwomanly, and that year by year this transformation goes on, until, if it continues, there will be neither home nor family nor normal womanly nature left. If this is the new woman, then God spare us from any further developments of such an abnormal creature. Thank God, the woman who is true to her faith is not easily influenced by these modern fads of a new paganism. She has her standards and she stands by them unchanged. And what, in the last analysis, is the cause of all this moral degeneracy evident on all sides? Why it is simply the natural result of the decay of even the external semblance of Christianity.

"If the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an

electric current, then what wonder that the churches are empty, and what wonder that men refuse to think any more of God, or of religion or of moral law.

"The leaders of this false and crude intellectualism have lost all that is best in life. They have killed the heart in men, because they themselves have no heart. What do they know of real life—they who have never for a single day lived among the poor, the laborer, the struggling artisan—they whose whole existence has been spent among chemical formulas or in the prim sedateness of a university board meeting where an error in grammar is a mortal sin and where a soft voice passes for conviction and principle? Why, this is all sham! How can men who know nothing of hearts, nothing of feeling, nothing of the trials of poverty, of affliction, whose whole creed is a conceited notion of their own importance, and whose life is a sort of flawless cycle, know anything of real life, of real need, moral and spiritual; in fact, what can they know of real men?

"If they would confine themselves to chemistry we should have some respect for their opinions. But when they invent a new religion each year—a thing which is as old as error and has nothing of religion in it, they simply make themselves ridiculous. Let them all drop the fads and frills of a false social and moral standard of life and get down to the hearts of men and things. We are tired to death of theories which never solve anything and only breed confusion. The world is being talked to death with a new sociology and a new religion and a new system of pedagogy at the end of every public din-

ner. Amid all this riot of talk who can really think? It is thought, not talk, that is most wanted and most needed. It is consideration of old and eternal truths, truth eternal and immutable, that will bring back to those even outside the church respect for Christian principles and Christian ideals."

Finally, the late war justified the Saviour's sacrificial atonement. At the very time when men are putting forth books calling the doctrine of salvation by "shed blood" "foolish and futile", the world had demonstrated that salvation could not be had after another manner. If an uninspired ruler in Jesus' day was sufficiently illumined to say, "*It was expedient that one man should die for the people*", for the salvation of our nation it was expedient that many men die; for the saving of England it was expedient that millions should die; and for the life of France it was expedient that many more die. "*Without shedding of blood*" the people would have perished. We applaud their heroism; we approve the principle upon which they proceeded. How strange, then, that we should object when God adopts the same method for the salvation of the world, and puts His own Son into the deadly breach to perish that we might not be slaughtered by sin; for, "*He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him*" (II Cor. 5:21).

It is doubtful if any illustration of this truth is more potent than the bronze statue of Nathan Hale, near the Post Office in New York, with its inscription, "I regret that I have but one life to give for my country!" That is the Gospel! Isaiah anticipated it before it was visualized, and wrote: "*He was*

wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to His own way; and the Lord hath laid on Him the iniquity of us all" (Is. 53:5, 6).

CHAPTER IX.

**“I DON’T KNOW THAT I AM OF
THE ELECT”**

"I DON'T KNOW THAT I AM OF THE ELECT"

"Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:30).

SOMETIME ago in a special meeting I found a young lady student under deep conviction of sin. She rose for prayers on two or three consecutive mornings. She remained to talk and gave every evidence of the deepest sense of sin, but after some days the shadows seemed to be still resting upon her soul and she would not say she had accepted Jesus as Saviour.

At last I urged her to tell me what was in the way. I said, "Are you willing to give up the world?" "Yes", she was! I said, "Have you cast yourself upon the Lord, begging for His forgiveness?" She replied in the affirmative. I said, "Have you looked to this promise, *'Him that cometh to Me I will in no wise cast out'*?" She answered, "I have". "What, then, is your difficulty?" "Well", she said, in a hesitating manner, "I don't know that I am of the elect". When I asked, "Where did you get the idea that some were elected to salvation and some were not so elected?" I learned that she had been brought up in the midst of people who were not only hyper-Calvinists but possibly Fatalists, and that she was more familiar with this night's text than with any other in all the Word of God. Three days after that she had come out into the perfect light and her face was as radiant as her spirit had been gloomy. Her testimonies in the

meetings were joyfully made and her influence was exerted that others might be saved.

Now I propose to take up her excuse tonight, for it is probably the very same that some here have been wont to present.

"Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

"What shall we then say to these things? If God be for us, who can be against us"? (Rom. 8:30, 31).

Three things suggested by this thirtieth verse I want to emphasize:

LISTEN, AND GOD WILL CALL YOU

The impression that prevails with some people that God only calls a few of His favorites is also absolutely false. Isaiah, speaking for God, said, *"Ho, every one that thirsteth, come ye to the waters"*. And God, by the mouth of the same Prophet, cries, *"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else"* (Is. 45: 22).

The Gospel is God's call to salvation. When Paul was at Antioch preaching to those people, after having reviewed for them some of the Old Testament prophecy touching the Christ to come, he showed how they had been fulfilled in the appearance of the Son of Man; and then he said, *"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent"* (Acts 13:26). And the same Apostle, writing his Epistle to the Romans, said, *"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (1:16); and in

the same Epistle (3:22, 23), speaking of the righteousness which came by Jesus Christ, Paul taught that between Jew and Greek *"there is no difference: for all have sinned; and come short of the glory of God"*.

No man ever hears the Gospel, no matter who he is and to what stock he belongs, but God is calling to him. Perhaps you have read how Katherine Booth went to Paris and hired a fashionable ball-room not far from the Grand Opera and began to preach the Gospel in the simplest, plainest and most pungent way. The room was crowded with grand gentlemen and elegant ladies who came in opera dress, carrying gold eye-glasses and wearing glittering diamonds, and maintaining the bearing of Parisian society folks; and this painted, powdered crowd filled every available seat. When Mrs. Booth knelt to pray they were surprised at her attitude and the power of her petition; and when she began to speak on the subject, "Has God left Paris?" they listened with amazed wonder, turning their glasses upon her as they were wont to do with their theatrical stars. But very shortly a solemn hush fell over the audience; the straightforward words of the speaker were accomplishing wonders. Fans were folded, glasses were forgotten, social airs put aside, and a longing for a better life could be seen in many of the faces upon which she looked. Some were unable to restrain their tears and others sobbed on account of their sins. There in that wicked city of Paris, God, by His Gospel, was calling the people who had put Him out of their minds and had entertained little purpose of ever making their peace with Him.

One evidence of the inspiration of God's Word

is in the fact that when it is faithfully spoken men feel that through it God is calling them to repentance and reformation. *"To you is the word of this salvation sent" (Acts 13:26).*

Conviction is the Spirit's call. When Christ was departing this world He said, *"If I depart, I will send Him (the Comforter—the Spirit) unto you. And when He is come, He will reprove the world of sin * * Of sin, because they believe not on Me" (John 16:7-9).* When John was about to finish the sacred canon God said unto him, *"Write * * The Spirit and the bride say, Come"*, and you may be sure when you are convicted of sin that it is the Spirit's call.

There is no more eloquent call that can ever come to you, and no call you will better understand. I know right well that the sound of my voice in asking you to be reconciled is not to be compared with that still small voice with which the Spirit speaks, showing you that you are the sinner and that Jesus is your only Saviour, saying, *"Accept Him and live"*.

Dr. George F. Pentecost told how a poor little ragged Scotch girl came to him when he was preaching one night in Aberdeen. As he looked upon her he thought she was a little beggar; and so she was, but it was not silver and gold she sought. Speaking to her he said, *"Lassie, what do you want?"* Standing on her tiptoes she beckoned him, and as he bent down his ear, she whispered into it, *"I want to get saved"*. He was surprised and startled at the intensity of her utterance. He said to her, *"You want to get saved!"* *"Aye Sir, I do."* *"Lassie, why do you want to get saved?"* Again on her tiptoes, she whispered in his ear, *"Because I am a sinner"*.

He took her by the hand and led her to one side away from the people who were standing near. When alone he said, "How do you know you are a sinner? Who told you so?" "God says so in the Book; and then, I feel it right here", she said as she laid her little hand on her breast, smiting herself as did the publican when he cried, "God be merciful to me a sinner". "Well", said Dr. Pentecost, "do you think I can save you?" Up to this time she had spoken in whispers, but in answer to that question her eyes flashed fire, and she said, "No! No! man, you cannot save me. No man can save a sinner; but Jesus can save me." God's Spirit had spoken to her heart and she knew her call. And you know yours if the Holy Ghost is calling you, for when He is come He convicts of sin; "*of sin, because they believe not on Me (Christ)*".

The promises are Christ's call. There will be thousands in Heaven, if not millions, who made their peace with God, their "calling and election sure" by putting faith in the words, "*All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out*" (John 6:37). And every other promise of salvation made by the Son of God is His call to the sinner.

Mr. Moody once said, "Suppose I am taking a walk and come near to a great hall, and speaking to the policeman, ask, 'Who are invited to this meeting?' 'Those who have tickets', he replies. 'I have no ticket, so I say it is not for me.' I walk on further and I read over the door, 'This is only for those belonging to the — Society.' Of course I cannot go in. Yet a little distance, and a large public building, a club. 'Only members admitted', I

read on the door. It is not for me either and I go further still and come to another building and over the door is written, 'Whosoever will, let him come in.' And, it is for me this time. 'Whosoever', that means me and in I go." Christ put it just like that, "*Whosoever believeth in Him should not perish, but have everlasting life*". "*Whosoever will, let him take the water of life freely*". "Yes," but some one says, "there is another side to that. Christ said, 'No man can come unto Me, except the Father which sent Me draw him'", and Mr. Moody replies, "Well, I say, Christ is drawing men, '*I, if I be lifted up from the earth, will draw all men unto Me*'. That is according to the Word."

And I want to know tonight if He is not drawing you unto Himself. Listen! Hear what Christ says and understand that you are called unto salvation.

Every sinner having heard the promises of the Son of God has a right to say:

"I hear Thy welcome voice
That calls me, Lord, to Thee,
For cleansing in that precious Blood,
That flowed on Calvary.

"Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all, and pure.

"'Tis Jesus calls me on
To perfect faith and love,
To perfect hope and peace and trust,
For earth and heaven above.

"All hail! atoning Blood!
All hail! redeeming grace!
All hail! the gift of Christ, our Lord,
Our Strength and Righteousness.

"I am coming, Lord!
 Coming now to Thee!
 Wash me, cleanse me in the Blood
 That flowed on Calvary!"

ACCEPT CHRIST AND GOD WILL JUSTIFY YOU

"Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified" (Rom. 8:30).

That passage must be interpreted in the light of other Scripture. Not every one that is called will be justified. Twice Christ taught us this thing. In Matthew 20:16 He said, *"The last shall be first, and the first last: for many be called, but few chosen"*. And again in the twenty-second of Matthew, speaking of the parable of the marriage of the king's son, He tells us that

"when the king came in to see the guests, he saw there a man which had not on a wedding garment:

"And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen" (Matt. 22: 11).

God's proffers are universal. How any one can be troubled over the question whether they belong to the elect or not, in the face of what God has said in His Word, I do not understand.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". It is written of Jesus Christ, *"He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world"*. And, as Mr. Moody said, speaking to this

excuse: The Lord Jesus seems to have seen how men were going to stumble over this doctrine of predestination, so after He had been thirty or forty years in Heaven, He came down and spoke to John one Lord's Day in Patmos, and He told John some things He wanted him to write to the churches, and as John kept on writing until he came near to the end, Jesus said, "Now, John, before you close the Book put in this, '*The Spirit and the bride say, Come. And let him that heareth say, Come.*' But there will be some that are deaf, and they cannot hear, so add, '*Let him that is athirst come*'; but put it still broader John, '*Whosoever will, let him take the Water of Life freely.*'" The Book was sealed, as it were, with that. It is the last invitation in the Bible "Whosoever will". And He meant it or He would not have closed His canon with it.

The soul's election depends upon the soul's choice. Thou, my friend, art the only person who can settle this question of election. It is not settled in Heaven; it is settled on earth. It is not settled of the Lord; it is settled by man. If the poor publican had never said, "*God be merciful to me a sinner*", God would never have been able to declare that He went down to his house justified. If the dying thief had not cried, "*Lord, remember me when Thou comest into Thy Kingdom*", the Son of God would never have said, "Today shalt thou be with Me in paradise". It was when Peter said, "*Lord, save me*", that Christ immediately put forth His hand and lifted him up. The promise is that when you come to Him He will not cast you out. It is His to save. It is yours to come.

I often think of that story told of Senator Vance

of North Carolina, who used to be a favorite in the Senate, and who had a broad strip of Calvinism in him.

Going along the road in Buncomb County one day he overtook a venerable colored man with whom he thought to have a little fun. "Well, Uncle", said the Governor, "are you going to church?" "No, sah; not edzatly. I'm gwine back from church." "You are a Baptist, I reckon, aren't you?" "No, sir, I ain't no Baptist! De mos of the brederan and sisteren about heah has ben unde de watah." "Methodist, then?" "No, Sah, I aint no Mefodis nudder." "Campbellite?" "No, sah, I can't errogate to myself the Camelite way of thinkin." "Well, what in the name of common sense are you then?" rejoined the Governor. "De fac am, Boss", said the old man, "my ole massa was a herald of de cross in de Presbweterian church, and I was fotched up in dat faith." "What, you don't mean it? That is my church. And do you believe in all the Presbyterian creed?" "Yes, dat I does." "Do you believe in the doctrine of predestination?" "I don't know dat I recognize de name, sah." "Why, do you believe if a man is elected to be saved he will be saved; and if he is elected to be lost, he will be lost?" "Oh, yes, Boss, I believe dat. It's Gospel talk, dat is." "Well now, take my case. Do you believe I am elected to be saved?"

The old man hesitated a moment as if trying to think out a respectful answer. Then he shook his head dubiously. "Come, now", said the Governor, "answer me straight. Do you think I am elected to be saved?"

"Well, I'll tell you what it is Mars Zeb. I's been

libben in dis heah worl nigh onto sixty years and I nebber yet heerd ob a man's being 'lected widout he was a candidate." And the old colored man's theology was Biblical. Every candidate for holy living will be chosen for Heaven. Every man who accepts Jesus Christ as Saviour will be accepted by Christ. Every soul that surrenders itself to the Son of God will be saved.

Your justification will follow the acceptance.

"Whom He called, them He also justified".

"Therefore by the deeds of the Law there shall no flesh be justified in His sight".

"Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified".

"For if righteousness come by the Law, then Christ is dead in vain".

"Therefore we conclude that a man is justified by faith without the deeds of the Law—

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ".

Some people are wont to tell us that if a man does the best he knows God will justify him at the last, but the author of "The Plan of Salvation" has shown the fallacy of that argument by an illustration.

He tells us that when the English army under Harold, and the Normans under William the Conqueror, were set in array for the fearful conflict which decided the fate of the two armies, and the political destinies of Great Britain, William, perceiving that he could not by a fair attack move the solid columns of the English ranks, had recourse to a false movement in order to gain the victory. He gave orders that one flank of his army should feign

to be flying from the field in disorder. The officers of the English army, believing the falsehood, pursued them and were cut off. The second false movement was equally successful, and by these the fortunes of the day were determined. The English did the best they knew and yet they acted upon a falsehood, and the consequence was the destruction of a great part of their army and the establishment of the Norman power in Britain. To suppose that one is to be justified by doing the best he knows is to accept the devil's philosophy by which he deceives and destroys men. When you know the truth, "the truth shall make you free". *"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses"* (Acts 13:38, 39).

THE JUSTIFIED WILL BE GLORIFIED

"Whom He justified, them He also glorified". That glory is begun here below. Paul speaks of this glory which is *"Christ in you the hope of glory"*.

Dr. Foss tells of a good woman who lived in the city of Brooklyn, who knew the grace of God in its richness, but who was enduring great affliction in her body. "But", he says, "her room was always an open gate to Heaven." One day he had a message from her that she was in trouble and wished to see him. He went as soon as possible and when he inquired what the trouble was, she answered, "I cannot pray any more. As soon as I begin, my prayers are all turned into Hallelujahs. I would have esteemed it a privilege if God had permitted

me to spend my remaining days in praying for my friends, but every time I open my mouth it is to shout His praise." Blessed experience! Glory begun below.

Some Modernists have held to scorn a song, the refrain of which runs, "That will be glory for me", and suggested that such a selfish conception of the sight of Christ's face and the experience of Heaven reveal sinfulness rather than saintliness, but all such spokesmen have misinterpreted the meaning of the hymn, as the words indicate:

"When all my labors and trials are o'er,
And I am safe on the beautiful shore,
Just to be near the dear Lord I adore,
Will thro' the ages be glory for me.

"When, by the gift of His infinite grace,
I am accorded in Heaven a place,
Just to be there and to look on His face,
Will thro' the ages be glory for me.

"Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet, just a smile from my Saviour, I know,
Will thro' the ages be glory for me."

The word "glory" here is not used in the sense of exaltation or honor, but rather in the thought of joy and rejoicing; and yet, who doubts that in that joy and rejoicing, as well as in the completed character of the scene, glorification is perfected?

CHAPTER X.

THE PASSION OF A CHRISTIAN PATRIOT

ROMANS 9:1-5, 30-33.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

*"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises * * * **

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumblingstone;

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed" (Rom. 9:1-5, 30-33).

THE PASSION OF A CHRISTIAN PATRIOT THANKSGIVING SERMON.

Romans 9:1-5, 30-33.

THE Scripture read in your hearing, a portion of which is selected as the text, does not suggest the more common Thanksgiving discourse; nor do I desire to follow the justifiable custom of giving this hour to a cataloging of the year's material blessings as the ground of our thanksgiving. If one investigates the origin of the American Thanksgiving Proclamation he will discover that on October 30, 1777, shortly after Congress had received the news of the brilliant victory of Gates at Saratoga, and the surrender of Burgoyne's army, Henry Laurens, as President of Congress, Samuel Adams, of Massachusetts, and General Roberdeau, of Pennsylvania, were appointed a committee to prepare a Proclamation of Thanksgiving.

This historic document was drawn up by Richard Henry Lee, the very man who, a year previous in Congress, had moved that "These thirteen colonies are, and of a right ought to be, free and independent states". As a writer says, "It is a model of excellent English", but the thing that impressed me when reading it a few days since was the thorough-going Christian sentiment pulsing in it all; and the evident conviction on the part of those who framed it that material blessing, while an occasion of gratitude, was yet of secondary importance when compared with God's providential dealings in what John Watson would term "the cure of souls". When

once they had expressed their gratitude for a "Superintending Providence", the fruits of which were "temporal bounties", "the successful prosecution of a just and necessary war", and the "signal victories which had crowned our armies", they then called upon the people to "unite in solemn thanksgiving and praise", urging them to a "consecration of service of this great Benefactor," attended by "a penitent confession of sins" and an "earnest supplication in the Name of Jesus Christ that the remembrance of iniquities might be blotted out." They concluded with the hope that the same God might prosper the trade and manufacturing of the people who labored, and the husbandman, that the land might yield its increase; but they followed that with the expression of the more intense desire that the schools of education, so necessary for the culturing of the people in the principles of true liberty and piety, and the means of religion appointed for the promotion and enlargement of all that kingdom which consists of peace and joy in the Holy Ghost, might be increasingly the common lot.

In other words, it was the unequivocal voice of Christian patriots with an emphasis upon the Christian. In that early document there was no apology for the tribute paid to the Deity of Jesus Christ; no compromise in the language that acknowledged that men were sinful and in sore need of forgiveness and a blotting out of iniquities.

A sentiment wondrously akin to that is found in the language of this morning's text, and I believe that there could be no more profitable expenditure of this goodly hour, big with blessings of the past, and ready to be delivered of future good, than to

interpret to this audience the passion of the Christian patriot—even Paul.

As expressed by him it involves The Pain of Christianity, the Patriotism of Christianity, and The Problems of Christianity.

THE PAIN OF CHRISTIANITY

*"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
"That I have great heaviness and continual sorrow in my heart" (vss. 1, 2).*

Conscience is not a modern mental accomplishment; nor is it the latest evolution in what some would have us believe to be developing man; nor even a recent finding of an adequate expression to compass a new experience. It is an old word, and in its very age there is a suggestion of its excellence. The sun is an ancient term, as are the moon, and stars, and these are likely to abide so long as the answering heavens hold these luminaries; and so long as there is with man that faculty which distinguishes between right and wrong, the word "conscience" will claim part in our speech and be reckoned with in our experience.

The Christian conscience, however, has its distinguishing feature—pain.

It is the pain of an aroused conscience. Consciousness of evil may be well-nigh universal. As Henry Van Dyke says, "There is a mysterious unrest, a vague trouble, a nameless haunting distress with man's consciousness, suggesting that he belongs to another world from that which is ruled over by mere necessity", and the moment in which, by the power of God's truth, the soul is quickened that unrest increases, that trouble grows, that

haunting distress enlarges, and the conviction of personal sin is the result, against which a man no sooner finds his peace than the same travail of soul is switched into concern for the other fellow, under condemnation by the transgression of the Law, and doomed "except he repent". Van Dyke reminds us, therefore, that "the sense of sin is by no means a hopeless thing; it is an evidence of life in its very pain, of enlightenment in its very shame, of nearness to God in its very humiliation before Him".

One of the dangers of this hour to that Christianity which has made our own blessed land possible, as well as actual, is the plethoric prosperity which always tempts even good men to forget the condition of their fellows. It was the successful Scribe, and the eminently prosperous Pharisee who walked with high head and averted face past the wounded man on the way to Jericho, and doubtless justified the conduct by saying, "Why should I mar my peace by seeing unpleasant things? Why retard my progress simply because another has been unfortunate enough to fall into robbers' hands? Why miss my important appointment in order to make a little more comfortable a dying stranger?"

What was the interpretation of the "Layman's Movement", and the suggestion of the phrase, "Men and Religion Forward Movement"? It was the effort of certain leaders among us to get the great prospered people of our churches to stay their busy feet a little from the call of commercialism in the interests of the bruised and bleeding, and lower their aspiring eyes that they might stretch out their conquering hands to humane and helpful work, and

draw on their prospered purses in the expressions of pity and for the redemption of the dying.

But the pain of the Christian conscience is expressed by a second characteristic:

It is the pain of an enlightened conscience. The Apostle Paul says, "*I lie not, my conscience also bearing me witness in the Holy Ghost*". The conscience of the natural man is not a sufficient moral mentor; it must first be converted and then instructed by the Holy Spirit. Carnegie Simpson in "The Fact of Christ", effectively argues that neither "Nature," with her "baffling and brutal enigmas", nor yet "history", with her "dubious murmur of voices," nor yet "conscience" "apart from the Law of the Lord", is adequate to "satisfy the desires of faith." That is only another way of declaring what the great Apostle affirmed in his Epistle to the Hebrews (9:8-14):

"The way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing:

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"Neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"How much more shall the Blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God"?

And when once that purging is accomplished the man of enlightened conscience turns his thought to his fellows, and like the great Master asks not to be ministered unto but to minister, yea even to give His life a ransom for many.

There are many of us who will not soon forget the appeal in the "Sky Pilot" to which Ralph Connor once called attention in his plea with his brethren to engage in that personal work upon which our modern evangelism has laid special emphasis. Connor said, "If you brethren have gotten to God, go after your man! Go after him and get him. Go after him and grip him. In some way get a hook into him and stay with it." What does that mean? It means that back of the plan and method, back of the splendid machinery and organization, there must come the great pulsing passion to help men, the great frenzy—the great madness, if you please, that seized upon the Apostle Paul, that thrust him out into the Lord's work for saving men from sin by bringing them, leading them, dragging them to the Christ. And when the Pilot was reading one night to Bill and the crowd about him, Bill seemed to be serious, and he came upon the words, "I could wish myself accursed for my brethren's sake". "What does that mean?" said the Pilot. They thought for some moments and then Bill said, "Why, it means to go to hell for 'em." "You must not be shocked", added Connor, "that is exactly the meaning of the word, 'I could wish myself accursed from Christ for my brethren's sake'." Bill put it right. The passion that sends a man to hell for another, the passion that sends a man to any kind of death for him, that

is a saving passion, and that is the Christian's passion.

It is associated with the burdened spirit. "*I have great sorrow and unceasing pain in my heart*". Query—Has the temporal prosperity, sweeping across America from sea to sea and from Canada to the Gulf, a prosperity that has given us beautiful homes, the modern garage, a retinue of servants, and a success that has enabled not a few but a great crowd to count their possessions in terms of millions, and well-nigh the majority to count theirs in those of thousands, tempted us to slip from beneath the pain of the Christian passion, so that we no longer lose sleep because some of our fellows are in sin and others are in awful sorrow and others are dying; so that prayer is now an exercise in elegant English, and no longer a cry of anguish; so that evangelism is now an organized hunting party, giving itself to two weeks of spiritual sport, instead of fathers and mothers and friends going forth to the desperate undertaking of finding the child loved better than life, yet lost in the great world-forests of sin? The great Theodore Cuyler, writing concerning the changes which had come over the evangelical ministry of America in the thirty or forty years preceding, declaring that impassioned preaching had passed, but deplored far more the fact that agonizing prayer was now unknown. What is this but a confession? The burden Paul knew is no longer shouldered, and the acknowledgment of Christianity is being relieved of its pain; which is only another way of declaring that it is losing its passion.

Apart from passion there is no patriotism; but

the language of Paul, properly interpreted, involves

THE PATRIOTISM OF CHRISTIANITY

"For I could wish myself accursed from Christ for my brethren's sake, according to the flesh".

Think of the elements that enter into such a patriotism: unselfishness, self-sacrifice, everlasting insistence.

It is a patriotism of unselfishness. The "ego" has perished out of Paul's life save as he can employ it in contribution. There was a time when he had "confidence in the flesh", when he reminded himself of his "good stock", of his "noble tribe", of his burning "zeal"; but when once he found Christ he considered all those to be lost. The attainments of the past he despised as no longer worthy of parade. The spirit that characterized him when he was going near to his crown was with him through all of his accomplishments, and he was ever "ready to be offered"! Unlike the astute politician he worked not the world for his own sake, but gave an unstinted service for the world's sake.

If a man attempt to catalogue the blessings for which such a land as ours ought to be thankful, he would be compelled to name as chief of Divine favors God's great self-offering. It is said that a missionary family was returning after a rest in America to the work in Tabriz, Persia. They had reached the crest of a high hill; the hot plain sweeping toward the Aras river was before them; the great, bare rocky hills about, and the gray city in the distance, scorching like an oven. It was such a dreary sight that the little girl looked into the missionary mother's face and said, "Mamma, why did

we come?" "This is not nearly so nice as America. To which God's woman replied, "No, my child; and that is exactly why we have come." The Christianity that seeks a self-comfort has never yet stood on Calvary heights; nor had any intelligent vision of the Cross; nor even caught the faintest breath of Jesus—the unselfish Patriot of all centuries!

It is also a patriotism of self-sacrifice. *"I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"*. Our moral victories in America, our spiritual supremacy, are alike dependent upon the spirit of self-sacrifice which may be engendered and maintained in the Church of God. It is now pretty generally conceded, not alone by the more thoughtful souls among us, but even by the majority, that altruism expresses at once the Christian spirit and gives to the people who exercise it the promise of surpassing greatness. I never see a man in our own churchd America, trampling under his feet the ethical principles of patriotism in the interest of personal greed, without being tempted to tell him the story of a heathen that by it he might have his civilization corrected and possibly his profession of Christianity repudiated. An old Japanese man named Hamaguchi sat on his balcony looking upon the hamlet below where villagers were making preparations for a merry evening. Suddenly an earthquake smote the land; it trembled under his feet, and, as he looked, lo, the sea was running away from the land. The people of the little village which nestled at its edge were watching the receding waves with wonderment, not realizing any danger, when the old man, springing up, said to his little grandson,

"Tada, quick, light me a torch!" The child kindled a pine torch and the old man hurried to the hilltop where his own rice stacks stood ready for transportation. One by one he lighted them. The flame shot up as if from tinder; great masses of smoke met and mingled in a cloudy whirl. Tada was terrified and kept weeping and calling, "Why?" "Why?" "Why, Grandpa?" But the old man only answered, "Let it burn, lad!" "Let it burn! I want the whole village here!" The whole village came. Mothers and children last of all drawn by concern and curiosity. "Grandfather is mad. I am afraid of him", sobbed the child. "He set fire to his own rice. I saw him do it!" The old man only answered, "Are all the people here?" "Yes", was the response, "we are all here." "What made you fire this rice?" "See", cried the old man at the top of his voice, pointing toward the great deep! "Say if I be mad." The sea was returning. It towered like a cliff. It coursed swifter than a kite. There was a shock heavier than thunder as the colossal wave smote the shore and bursting into foam, deluged the little village. It drew back, roaring and tearing out the land as it went. Twice, thrice, five times it struck and ebbed. Each time with lesser surges, and then it returned to its ancient bed and stayed, muttering its anger. The homes were destroyed but the people were safe, and falling at the feet of the old man they confessed his wisdom, and acknowledged their gratitude that by the destruction of his own property he should have redeemed their lives.

Shall men wear the Name of Jesus Christ, be reputable members of our churches, and behave with less intelligence and humanity than shown by a

heathen? God forbid! If we have unholy traffic let it go. If we have property that will be depreciated by a righteous administration, better infinitely strike a match to the most imposing structure than get revenue from a traffic in souls.

But in our second passage, verses thirty to thirty three, we have suggested at least some of

THE PROBLEMS OF CHRISTIANITY

The very first of these is **the problem of a professing church.** The chosen of God in Paul's day was Israel. Concerning them he wrote,

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

It is the old, the apostolic presentation, if you please, of the twentieth century problem. The anxiety for tomorrow ought not to be commercial! For the modern man the burning question of the next few months is not that of the presidential election; the exercise of wisdom is not even in putting one's ear to the ground to catch the latest news from Wall Street. The lives of men do not consist in the abundance of the things which they possess. The future course of history is not dependent upon stocks and bonds; the destiny of state is not in the hands of Senators and Congressmen. Washington did not make the America of the past; nor will Coolidge make the America of the future. Tomorrow the notables of this present hour will be no more; and the day after the world will begin to

forget not only what they did, but even what they said. Influence lasts, I grant you; but personalities easily perish, and with the loss of the latter there is a decline of the former.

I come then to remind you that the Christian people of America want to acknowledge no king but Jesus. A writer says, "Some years since when I was in Paris I went into the salon and saw two pictures. One of these represented a king lying on his death-bed. He had just breathed his last and the servants, who but a moment before were engaged in heeding his slightest bequest, were now in the act of rifling his caskets. Beneath the picture was written the inscription: 'William the Conqueror'. It might have been truer had the inscription read, 'William the Conquered'. The other picture represented a man lying in a rocky tomb but angels were keeping watch; and to that tomb, now empty, all ages and all generations are looking, for they know that out from it He came who was the Conqueror indeed, and is the Victor evermore."

If I understand the call of the Church of Jesus Christ, it is not to any religio-political kingdom upon the earth; but it is to an attitude of expectation, looking for that coming Lord whose right it is to reign, and whose scepter shall be felt from sea to sea, and from the rivers to the ends of the earth; and it is to an engagement of faithfulness the while, as that of the loyal wife who waits the home-coming of her husband, rather than of the faithless wife who takes advantage of his absence to become the paramour and mistress of another. A loyalty like that does not express itself in listlessness nor yet in dreamy idleness.

Maltbie Babcock, once preaching in New York, declared, "Jesus Christ is everything to me. I know He can be everything to any man. And because I know He can be everything to any man, then woe is me if I do not do everything in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ, which means that I am loyal to Him, which means that I keep His commandments, I am in touch with everybody to the ends of the earth who needs Him, and I cannot wash my hands and say that he must excuse me from the great mission of the world".

Have you not noticed that Paul, after having expressed his desire to sacrifice himself for Israel's sake, passes in this second text to the proposition that Gentiles shall be brought to God? Not by any righteousness which they have, but exactly upon the same ground of redemption for Israel, namely faith in that Son of God who had become a "stone of stumbling" in Zion, and a "rock of offense"; and yet upon whomsoever believeth shall not come to shame.

That makes the task of the Church of God the **propagation of the faith that is in Christ**. The twentieth century needs a new Renaissance; and Martin Luther ought to live again to declare that "the just shall live by faith". Christ, and Christ alone, is the answer to the twentieth century needs; and in Him is every blessing, temporal and spiritual, whether essential to the salvation of the individual, or necessary to the greatness of the nation. Years ago when the evangelical ministry, and particularly every Protestant church in the land believed and

propagated this faith, even a Unitarian, Sir John Bowering, was so profoundly impressed by our strong conviction that he wrote:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

"When the sun of bliss is beaming,
Light and love upon my way,
From the Cross the radiance streaming
Adds new luster to the day.

"Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide."

I am convinced that today, if that same ministry and those same churches turned again to the proclamation of this faith, the people who have denied Jesus as Lord would be convinced in great numbers, and the nation whose partial success has come in pure consequence of the place given to Him, would be prospered in proportion as that Name was exalted.

Many of you know how Garibaldi relinquished the comforts of his home at Caprera to fight the battles of his king. The magic of his name and the fire of his patriotism wrought marvels for his country, but he refused a reward. His grateful king prepared a surprise for him. When he returned home his rough, long neglected and tangled farm had been changed into elegant grounds with lawns,

gardens and shrubbery. In the place of his cottage stood a villa with every convenience. As he walked from room to room he saw a full length portrait of King Victor Immanuel which explained the mystery. The lesson drawn by one is an appropriate appeal to the Church of God at a great Thanksgiving service. It is this, that if people would sacrifice their personal comfort that righteousness and purity might prevail in the land, they would assuredly find a transformation in their own homes, and in the state, and even in the social order itself, the explanation of all being discovered in the reproduction of the likeness of their Victor, King-Immanuel.

CHAPTER XI.

CRIME AND CAPITAL PUNISHMENT

ROMANS 13:1-5.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the powers? do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:1-5).

CRIME AND CAPITAL PUNISHMENT

Romans 13:1-5.

AMERICA has seldom been treated to such an uproar as has preceded the execution of Nicola Sacco and Bartolmeo Vanzetti, who have just paid the penalty of an atrocious crime. There is a possibility that one of these men was innocent, as his dying protest affirmed; but it is difficult for any keen observer upon the protest movement to escape the conviction that the revolt against this execution was rather in the interest of anarchy than of justice, an interest in which Christianity can little sympathize. Concerning each the teachings of its great Text-Book are comparatively clear. Six thousand years ago Cain killed Abel, and the question of what to do with a murderer has been a prominent one since the blood of that innocent brother cried from the very ground for some adequate judgment.

In approaching this theme this morning I have no disposition to rely upon personal wisdom. More than thirty-five years ago, when a student at college, I won the debate against my opponents by opposing capital punishment. The books studied then and the arguments, framed and delivered, sufficed to prejudice my thinking. To that prejudice my natural disposition added acquiescence; but the more recent and careful study of the Word has convinced me of the error of those and similar arguments in favor of the abolition of capital punishment.

We fall back this morning upon the one Book

which I believe to be the guide of life in all affairs, and I am going to contend that capital punishment, for certain crimes, is the plain teaching of God's Word.

To the text, three suggestions: 1. Capital punishment is a divinely appointed penalty for certain crimes. 2. The purpose of capital punishment is for the restraint of certain evils. 3. The executioner of the law is a minister of righteousness.

CAPITAL PUNISHMENT IS A DIVINELY APPOINTED PENALTY FOR CERTAIN CRIMES

It was first enacted in the days of Noah. When Cain killed Abel, no such law existed and no such penalty was executed. Cain did not have to answer to law for his conduct, but to the God of love who set upon him a brand and let him live. That custom of dealing with the most criminal of men God continued until the result of mercy made society to reek with sin and crime, and necessitated universal judgment, for

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart.

"And the Lord said, I will destroy man whom I have created from the face of the earth" (Gen. 6:5-7).

In other words, the Scriptures are our authority for the statement that unpunished crimes saved the lives of the criminals at the expense of all society.

Noah, having found grace in the sight of the Lord, and having been made the head of a new race, was promised against possible repetition of that

putrid state of society necessitating the flood, capital punishment for murder. "*Whoso sheddeth man's blood, by man shall his blood be shed*", and the reason was assigned, for "*in the image of God made He man*".

When God changes any custom of His, there is occasion. Had the moral management of the world been possible without the death penalty for the murderer, God would have forever delayed that judgment.

The death penalty was repeated in the Mosaic law. It is a significant thing that while we have in the twentieth chapter of Exodus, the decalog, the Sixth Commandment of which is, "*Thou shalt not kill*", we have in the twenty-first chapter the very next, the Law of the Lord for him who breaks the Sixth Commandment, and murders his fellow,

"But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die.

"And he that smiteth his father or his mother, shall be surely put to death" (Exod. 21:14, 15).

This is not a single announcement, found only in one chapter of the great library, that makes up God's Book; but it is a law repeated as often as occasion demanded.

In Leviticus 24:17 we read: "*And he that killeth any man shall surely be put to death*", while in Deuteronomy, 21:22, 23; "*If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled*".

There are many men who will tell us this was the Law, and we are not now under the Law, but under Grace. Certainly! But murderers are not under Grace! They have spurned the Grace of God and have made the Law their master instead. The New Testament, however, knows no repeal of this Old Testament Law.

In the Christian Scriptures, the death penalty is approved. Christ not only did not speak against it, but quoting the Scriptures that involved it, presented no objections. When He seemed to reverse the Law, "*An eye for an eye, and a tooth for a tooth*", He was inveighing against individual revenge and not against just judgment of murder. On the contrary, concerning that very Law He went beyond Moses' teaching,

"Ye have heard it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:21, 22).

Again, Jesus Christ gave the Book of Revelation to John, and in that it is written, "*He that killeth with the sword must be killed with the sword*". Paul speaks of certain sins as worthy of death, and confesses that if he is guilty of one of them, he is ready to meet the law's demands; and in the text before us today, a man who executes the death penalty when justly deserved, is "*a minister of God to thee for good.*"

The State of Iowa some years since dispensed with capital punishment. Crimes increased and the

State was compelled to reverse itself and renew the severer judgment to save its society. The first sheriff called upon to execute the new law was a minister of the Gospel. Newspapers of the country were universally amazed that a minister could bring himself to spring the trap that sent a murderer before God to answer for the deeds done in the body. It must have been both an encouragement and a consolation to that unhappy minister-sheriff to read from the Apostle Paul the language of our text, "*He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil*".

There isn't a man who is truly human, and certainly not one who has any touch of the Divine Spirit, who doesn't revolt from the death penalty. However there is one thing from which our souls still more revolt, and that is the crime which necessitates it. I saw one man publicly executed. I grew sick as I looked, and regretted my presence, and have never again sought the place of such penal judgment, nor shall I ever. There is one thing, however, upon which my soul would look with infinitely greater loathing, and that is the murderer's work—the innocent, bleeding, dying or dead victim of some heart of fire or hand of hell that smites and takes away that which only God can give the most precious thing in the universe—Life!

It is because that deed is of such enormity that this terrible penalty was ever invoked, and now remains a necessity. When one studies society and finds that that crime increases, he is compelled to justify God and His Word regarding limitations

upon conduct, even to the point of telling them that a life thus taken will necessitate the loss of the murderer's own life. Unjust? No! The gross injustice, the grossest injustice was in the murder, not in the penal judgment. Inhuman? No! The inhumanity was the act that necessitated this social judgment; and our text tells us the further meaning of the penalty itself.

THE PURPOSE OF THE PENALTY IS RESTRAINT OF EVIL

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil" (Rom. 13:1-3).

The teaching is plain!

The death penalty seeks the good of the tempted one. The difficulty with the young man of the present Minnesota is that when tempted to enter the profession of highwayman and take his chances against being killed and killing some one in order to acquire a livelihood without industry, he may reason, "Well, the most that can happen to me is the penitentiary, with a good prospect of either breaking jail and getting away, or a reprieve by the Board of Pardons."

The mental vision of a gallows only a few weeks distant would naturally have a deterrent effect, and God, who knows what is in man, best understood how to save him from himself.

Four attempts were made on the life of Queen Victoria during the first year of her reign. The

English Parliament met and passed a law, prescribing the death-penalty for an attempt upon the life of its sovereign. From the day of that decision, though her reign was a long and notable one, no man had the hardihood to risk his own life in an endeavor to take hers away. Only a few months since, in our own city, Edward Helms, an honest grocer, was shot down and left dying in his own store, because, being slightly deaf, he put his hand to his ear when the command, "Hands up" was given in order to catch the meaning of the words, instead of lifting both hands over his head. I confess very frankly that my deepest sympathy goes out to the parents of such boys and my heart breaks with sorrow over the thought they have to face such consequences and innocently suffer for such a deed, but I have little doubt that those same parents had exhausted all mental and moral resources to keep those very lads from coming to this end, and when the Board of Pardons dismisses them, as it doubtless will, judging by precedent, the Helms family will still be without a head, and the hearts of that home will go their way to their graves in grief. Tell me that a few months in prison suffice for such a total disregard of human life? I answer, Not in the judgment of God and His great Word. It might have been the salvation of those very boys, had the state law retained its death penalty, rather than the effeminate and softened sentence with which that penalty was displaced.

Our text further emphasizes the justice of severe judgment. According to God's laws, judgment is measured by the degree of the crime committed. Man's laws are not always after this manner. There

used to be 160 or more sins punishable by death in England—the man who let fish out of the hatchery; the man who owed a debt and did not meet it promptly, etc. God's Word never approved the death penalty for minor offenses, but it reckoned murder chief among the crimes, and gave judgment against it both righteous and godly.

Think of the men at Herrin, Ill., who shot down thirty or forty of their fellows, because, forsooth, they had dared to take the places these same men had repudiated. Think of the anarchistic foreigners at Gary, Ind., who derailed a train and sent scores of innocent men, women and children to a tangled and mangled heap of dead and dying, and tell me that the death penalty is unjust or inhuman!

Think of that colored brute (no worse because of his color) who literally tore to pieces a baby girl of three years in our own fair city only a few months since, and tell me whether a precarious life sentence that may be escaped by killing his jailor and walking out; that may be escaped by connivance with other criminals to saw their way through, under cover of darkness; that may be escaped by an over-compassionate Board of Pardons, and tell me whether such a man is not so great a menace to society that his speedy removal is not only desirable but divinely approved.

Only recently in a state where no capital punishment was possible, a white brute dared to pick up a beautiful little girl of eleven years, carry her to the heart of a forest and keep her for two days and nights, only releasing his hold when she had slipped his hand and escaped him under cover of the darkness, to carry an enfeebled mind and a shattered

body the rest of her days. Do you wonder that the citizens of that state were only restrained with the greatest difficulty and the most careful maneuvering, from mob law? There was a universal feeling that such a fiend was unfit to longer cumber society with his criminal presence.

Expunge from your state law the death penalty for some iniquities and the people will reinstate it without the formality of State legislatures. No matter what imprecations are uttered against mob law, such moral outrages will make men lawless in their very indignation against lack of more exacting law.

Capital punishment looks also to the conservation of society. It is a bit difficult to determine how effective it is as a restraining measure. Either men have gone to different sources for their information, or they have carried into their articles such prejudices as made their statements irresponsible. I have read from a number of pens that declare that crime decreased in the states where the death penalty was abrogated. On the other hand, the most startling figures are stated to prove that when the ban of death is lifted from murderous deeds, a veritable holocaust of crime ensues. Here is a table compiled by the Civic Alliance Bulletin a few years since. The state of Maine abolished capital punishment in 1887 and Rhode Island in 1852. There were 77 per cent more murders in Maine than in Massachusetts, 92 per cent more murders in Maine than in Vermont, 109 per cent more murders in Maine than in Connecticut, 360 per cent more murders in Maine than in New Hampshire. Combining Maine and Rhode Island, 173 per cent more murders in the

two than in Massachusetts, Vermont, Connecticut and New Hampshire. Italy, 1888, abolished capital punishment forever, but the Camorrist crimes and the 3800 homicides in a single year, among one-third as many people as there were in the United States, not to take into account the great number of murders there were in America by Italian immigrants, put Italy at the head of the murderous countries of the world, and doubtless accounts for the restriction of immigration from that land. The conservation of society is, after all, the greatest objective of corrective laws; and it was that thought that led Governor Burnquist to urge that the State of Minnesota make a careful study of the subject of capital punishment in the deterring of crime. Of that plea, the Journal editorially said: "Such a study would no doubt be well, in view of the tension, license and abnormality that have followed in the wake of war." And continued, "It is evident that mild punishment has utterly failed to stem the tide. Murder is all too often followed by easy escape and comparative safety. The very frequency of homicidal crimes furnish strong ground for restoring the death penalty in this State. The present regime of soft punishment and easy pardons has proved entirely inadequate to deter men from crimes of the most serious nature. And there exists the stern necessity of protecting society. Switzerland, which abolished capital punishment in 1874, has restored it, owing to the increase of murders under the easier system. There are only ten states in America clinging to life imprisonment as the extreme penalty for murder. Thirty and more other States have tried the

milder forms of punishment and abandoned them for the death penalty."

That editorial of the Journal leads me to remark that in almost every State where they have turned to man-made laws instead of the laws of God, bitter experience has led them to turn back to God's Law.

THE EXECUTIONER OF LAW IS THE MINISTER OF RIGHTEOUSNESS

Laws are a necessity to the life of any land. The regard shown for them measures the advance of civilization. Five years ago Russia was looked upon as a half civilized folk. Today they are not even held in that high regard for the simple reason that the laws of the land have been largely set aside and the Government is dominated by the law of individuals rather than by that social consensus of opinion which men call law. France, one hundred and fifty years ago, passed through a kindred experience; the laws of restraint were flung to the winds, and the French Revolution, with its baptism of blood, and its holocaust of crimes quickly followed. Truly, law in itself "is just and good". It is capable of abuse, to be sure. Bad laws may even be enacted, and foully executed, but no social state ever exceeds in iniquity a state of lawlessness. *"Rulers are not a terror to good works, but to the evil". "If thou do that which is evil be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil"*.

Regard for the law is a Christ-like sentiment also. When, some months ago, in taking you through the Old Testament Scriptures, I became thoroughly

convinced that capital punishment was the teaching of the Book, I did not at all know the common position of the great Bible expositors of America. I have learned since that most of my brethren who are with me in the Fundamentals Association hold a kindred faith on that subject. The "Sunday School Times" is a magazine in which the orthodox of the world may well delight, the teachings of which may be trusted. Recently there was put into that paper the question: "Does Genesis 9:6 command capital punishment for murder? If so, is the abolishment of the death penalty in our States the abolishment of God's plans and the substitution of man's?" And the answer is, "Yes; God did command capital punishment for murder in Genesis 9:6, and that command has never been repealed. We hear our Lord specifying to the rich young ruler as one of the commandments which he should keep, 'Thou shalt do no murder'."

The "Times" then recites the instance of Cain's murder and that of Lamech's, and shows that neither of them having been punished by the death penalty, murder became common. The whole world was under its curse. Quoting from Dr. C. I. Scofield, these words, "The highest function of government is the judicial taking of life. All other governmental powers are implied in that. Satan no doubt thought he had entrapped God in one of His own laws when he saw the death penalty unjustly inflicted upon the Son of God Himself; but He must have been appalled when, on that glorious third day, he discovered that God had *'loosed the pains of death; because it was not possible that He should be holden of it'*." In his "Christian Workers' Commem-

tary" Dr. James M. Gray quotes from Pratt's "Genesis" as follows: "The death penalty has been abused in almost all the countries of the world, but this does not justify its abolition in cases of premeditated homicide; and unwillingness to apply to the criminal the pain of death ordained by God himself, the Author of life, always tends to the increase of crime and gives loose rein to personal vengeance. The inviolability of human life means that the life of a human being is a thing so sacred that he who takes it without just cause must pay for it with his own in amends to outraged justice, both human and Divine." The article concludes, "When therefore, law-makers abolish the death penalty for capital crimes, they strike a blow at the very source and center of real God-ordained government, and transgress an un repealed law of God for the good of the race."

Finally, **The end of the Law is the answer of a good conscience.** Strange to say, this remark applies here as elsewhere. If a man for murder must meet death, he is in all probability the one murderer who is most likely to see God in peace. The very severity of his punishment will suffice, if anything under heaven can accomplish it, for his conviction of sin, his contrition for his deed, and his possible pardon through the Grace of God. A man who has to count his days and hours upon earth, facing, while he reckons them, the gallows, the building of which is sounding in his ears, is not likely to put in his time planning how to escape jail, even though he have to murder the keeper to make that possible, nor concocting schemes of new iniquity when once the Board of Pardon shall be moved to tenderness

in his behalf; or by the aid of other culprits make good his escape. On the contrary, he commonly spends those hours in planning to meet God, or pleading for pardon, and that gives hope, for he reasons, and I think logically, that while atonement is in Christ, and Christ alone, so far as human restitution is possible, by surrendering up that which he took from another, he is making atonement. Young Richeson, producing the poison that effected the death of the girl who trusted him with her all, when convicted of the crime, and sentenced to die, accepted the sentence as just, and said that the only reason he desired to live beyond the day of the death penalty was, that by continued anguish, he might in some measure atone for his own iniquities; but hoped that when his own life was laid down on the gallows, accompanied, as his going to that gallows was, by deep contrition over his terrible crime, God, in His infinite mercy, might forgive.

Some hope is justified by the Scriptures themselves. *"All manner of sin and blasphemy shall be forgiven unto men"*. The thief at God's right hand was doubtless a murderer; and yet, in deep penitence he made his plea, and the Son of God heard and said, *"To day shalt thou be with Me in Paradise"*. There are people who seem to think there is an utter inharmony between the death penalty and a possible repentance of the man involved; that, in fact, the gallows or chair of execution cuts off his opportunity to weep his way into the Divine heart again. On the contrary, I believe it accentuates it and sends a man in penitent prayer before God as no other experience that ever looms in life could possibly accomplish. I am not hopeless of the final sal-

vation of a penitent murderer, but I am convinced that the laws of God, and the interests of Society demand the restoration of the death penalty for the perpetration of that crime of all crimes—the premeditated or malicious taking of human life.

CHAPTER XII.

**THE MINISTRY AND MESSAGE OF
THE CHURCH**

ROMANS 15:14-21.

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

"That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

"Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

"But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:14-21).

THE MINISTRY AND MESSAGE OF THE CHURCH

Romans 15:14-21.

TO resume our studies in this Epistle to the Romans, we take up another remarkable passage. It presents in a succinct and yet deeply suggestive form the ministry and message of the church. I shall ask you to consider with me the Results of the Gospel Message, the Resources of the Gospel Ministry, and the Regions Round about and Beyond.

THE RESULTS OF THE GOSPEL MESSAGE

He makes mention of three—The Accomplishment of Christian Character, The Increase in All Spiritual Knowledge, and The Accentuation of Personal Testimony.

The accomplishment of Christian character! *"And I myself also am persuaded of you, my brethren, that ye also are full of goodness"* (Rom. 15:14a). That is a high tribute! The expression means all the more when one remembers from what these Roman Christians had been saved. Naturally they had been filled with all badness. The story is told that a plain looking man, writing his name in the visitor's book of Chester Cathedral, England, placed after it B. A. and M. A. The old verger, who was very particular about titles, asked the visitor at what University he got his degrees, "Bachelor of Arts," and "Master of Arts." "Oh," said the plain man, "I never was at any university. I do little more than read and write simple English."

"Pray, then, what do you mean by these letters after your name?"

"Oh," said the plain man, "B. A. means 'Born Again' according to John 3:3, and 'M. A. means 'Mightily Altered' according to I Corinthians 6:11."

The Gospel that can so change a man's nature as to take the heart that was deceitful beyond all things, and desperately wicked, and empty it of sin, filling the same with all goodness, is the message that mightily alters. And yet how many times have we seen that blessed result? Paul, writing to the Corinthians, said,

"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11).

The increase of all spiritual knowledge! *"Filled with all knowledge"*. It is doubtful if that can ever be said of any other man than a Gospel-instructed man. John Tauler, speaking of certain skeptical teachers in Paris who had spun their spider webs of infidelity, and thinking of the days when, as a student, he was compelled to listen to this, said with some disgust, "Those great masters at Paris do read vast books, and turn over the leaves with great diligence, which is a very good thing, but spiritually enlightened men read the true living Book, wherein all things live; they turn over the pages of the heavens and the earth and read therein the mighty and admirable wonders of God."

Paul wrote to the Corinthians,

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

"That in every thing ye are enriched by Him, in all utterance, and in all knowledge" (I Cor. 1:4, 5).

"Father of mercies, in Thy Word
What endless glory shines!
Forever be Thy Name adored
For these celestial lines.

"'Tis here the tree of knowledge grows
And yields a free repast;
Here purer sweets than nature knows
Invites the longing taste.

"O may these heavenly pages be
My ever-dear delight;
And still new beauties may I see
And still increasing light."

The accentuation of personal testimony. *"Able also to admonish one another"*. If there is one thing for which we thank God it is the company of men and women who are willing to bear their testimony for Jesus. Everywhere we go this is the marked weakness of the church work. A compromised life seals the lips, and yet sometimes the cleanest and most wholesome life is through fear superinduced by Satan, or some misconception of the Christian's ministry made dumb. I have seen a woman go her way through an audience in an after meeting, and by a few words bring two, three, four and five to decision. In the passing moments in which this was accomplished, others equally capable and, for aught I knew equally consecrated, sat as still as if their feet were cast in stocks, while all about them souls waited for an encouraging word, their destiny trembling in the balance, and, like the man at the pool

of Bethesda, saw the season of salvation passing with no one to help them into the troubled waters.

One night, in Waterloo, Iowa, a young woman came forward and said, "I want to be a Christian, and I would like to go into the church, but I don't want to give up dancing." I said, "Are you willing to do the will of God." She said, "Yes, but I do not believe it is His will that I give it up." I said, "Doesn't the Bible say, 'Love not the world, neither the things that are in the world,' and is not dancing worldly?" She replied, "I do not believe that it is wicked. I have a brother that is two years older than I, and I am certain that he loves me, and if he believed that it was wrong and that I was tempted or endangered, he would tell me so."

I said, "Is your brother a Christian?" "No, he is not, but I know that he loves me and looks out for my interest." It would seem that to love would prompt the testimony of warning when its special subject is endangered, and I confess frankly that I sometimes find it difficult to believe that those church members who never bear witness of salvation to their sin-tempted friends are Christians at all.

Willis Pelleton once said, "A young man was being urged by a friend to give his life to Christ, 'No,' he answered, 'I do not believe there is anything in it. My mother and sister are members of the church but no one of them has ever spoken to me about Christ. I know they love me and if they really believed there was a future life where those who are not Christians would be eternally punished, they would have told me so.'" He was as logical in argument as we are inconsistent with our professions.

We are told that when Christ was in the world He opened the eyes of the blind, unstopped the deaf ears, healed the lame, cleansed the lepers, raised the dead; that He often enjoined silence upon them, but their joy was such that silence was impossible and they blazed it the more abroad. But there is not an instance in which Christ ever rebuked them for having disobeyed Him at that point, and when the Gadarene was dispossessed of devils, Christ commanded him to go home and tell his friends how great things God had done for him.

The very purpose of the descent of the Spirit of God upon the Church was that its members might be witnesses unto Jesus. Would that the spirit of Charles Cuthbert Hall might be found in every church in the land. The minister who officiated at his funeral in Union Seminary chapel, read from Hall's own hand the last words he had ever written, and they went after this manner, "I have dictated what shall be said and sung today because my one great longing is for the joy of witnessing in death as I have tried to witness in life, to my adoration and faith in Jesus Christ my Lord and my God. In Him I rest securely for salvation, pardon and peace."

Mr. Tennyson tells of having gone to a good Methodist house for entertainment. Upon entering he asked the wife after the news and she replied, "Why, Mr. Tennyson, there is only one piece of news that I know, that is that Christ died for all men." News it is indeed! Multitudes have never

heard it, and to those who have heard it often, it is never old.

"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.

"I love to tell the story,
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.
I love to tell the story:
For some have never heard
The message of salvation
From God's own holy Word.

"I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be—the old, old story,
That I have loved so long."

Let us "admonish one another."

THE RESOURCES OF THE GOSPEL MINISTRY

"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God,

"That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:15, 16).

The appointment to the ministry is from God. Every prophet of the Old Testament claimed the Divine appointment; the same is recorded to the

credit of every New Testament Apostle. No man ever emphasized this idea more than Paul. Not an Epistle written by him but opens with the claim of appointment from God. Here again he reminds his brethren of the fact that he is found in the ministry because of the grace that was given him of God. Woe to the man who is otherwise commissioned!

It is not always true that the skeptical man is cynical as well. Occasionally we have found a critic in intellect a Christian at heart. I knew just such a pastor in Chicago. To listen to his views was to dissent from them; but to come into contact with his spirit was to love him. Speaking one night before our Baptist Social Union, he said, "It was the darkest hour of my life, and the saddest. Bewildered and stunned into almost hopeless infidelity as to anything real here or hereafter, I turned from my mother's fresh-made grave, and said to my father, a trembling old man then, 'I cannot preach any more.' 'Oh, you will, you will', he said, 'for it was she who prayed you into the ministry. She kneeled one night about your cradle when you were not seven weeks old, and wrestled and wept, and made her own vows, nor ceased until at last rising, she said, 'It is done! It is done!'" God had heard her and accepted her child, even as He had little Samuel, and his life plan was appointed.

"And," continued the speaker, "I have borne my burdens, staggered beneath my doubts, felt the throes of pain sharp as keenest steel, and know the dangers and difficulties of a ministry, radical, sometimes impulsive, yet never since that day defeated, conquered, or afraid, for I have felt that mother's

prayers, tears, tenderness and passion had made, by His own good will, God's covenant to His child." The ministry that has God back of its appointment can scarcely fail of power.

The purpose of such a ministry is sanctification. "*That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*". The instrument of sanctification is "*the sword of the Spirit*" which is "*the Word of God*". The wielding of that sword is not the ministry of the professional only, but of all the people who love God. To see the convert from sin sanctified by the truth must be the consuming desire of every true under-shepherd. Those who are to be "our joy and our crown" at His Coming are our care, our daily and deepest concern in the interim of His absence. If the teacher will do her best to get her students ready for the supervisor's visit, how great ought to be the concern of every true pastor to present to Christ a church sanctified by the Spirit.

Scotland has produced some remarkable men—Sir James Simpson, Hugh Miller, the Duke of Argyle, and Henry Drummond—these are some of her scientists. John Knox, Thomas Chalmers, Thomas Guthrie, Norman McLeod, Alexander—these are among her great ministers. Samuel Rutherford, Edward Irving, Robert Haldane, Duncan Matheson—these are her calendar of saints. But, as somebody has said, "for large spiritual vision no one exceeded, if he equalled, Robert Murray M'Cheyne," the man who died in his early youth, but who before he went hence had moved the whole world to admire him, and by his ministry had made the Son of God seem the more glorious. It is said

that in a letter to his congregation during the severe sickness, he wrote, "I will never rest, nor give God rest, until He makes you a lamp that burneth—a city set on a hill that cannot be hid."

Christ said, "*Ye are the light of the world*". Christ commented pathetically upon it, "*If therefore the light that is in thee be darkness, how great is that darkness*"! What is your life? Is it sanctified by the Spirit? Is it fruitful in all good works? Between the barren life of some professors and the abundant life of others there is all the difference between the barren desert and the luxuriant oasis. Dr. A. B. Simpson employed verse to express this thought:

"Once 'twas a painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost.
Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine."

Oh, to be made acceptable, being "sanctified by the Holy Ghost." Oh, to so minister to men as to lead them into the very floods of Divine favor! That was Paul's yearning over the Roman Christians.

The glorying of the ministry is in Christ Jesus only.

"I have therefore whereof I may glory though Jesus Christ in those things which pertain to God.

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

"Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:17-19a).

We sing sometimes,

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,

All the light of sacred story,
Gathers round its head sublime."

If we glory in the Cross, as the symbol of our crucifixion to the old life, let us glory in the Christ of the Cross as the One in whom we have our resurrection from the grave, and by whom we are made alive forevermore. The more surely self is buried, the more certainly will Christ be exalted. It is related that Gounod once said to a young poet, "As you grow in your art you will judge the great masters of the past as I long judged the great musicians of former times. At your age I used to say, 'I.' At twenty-five I said, 'I and Mozart.' At forty, 'Mozart and I', and now I say, 'Mozart.'"

Somebody traces a similar change in the Apostle Paul's conception. His first question after conversion was, "*What must I do?*" (*Acts 16:30*). Later he says, "*That I may * * be found in Him*" (*Phil 3:9*). A few years more of experience and he declares, "*Christ liveth in me*" (*Gal. 2:20*). But as he ripened in experience and knowledge, he found out the truth, and boldly affirmed, "*Christ is all, and in all*" (*Col. 3:11*).

I was in that great Congress, or Parliament of Religions, in Chicago, when a Buddhist priest spoke and exalted his leader to an easy level with the Man from Nazareth. Dr. George C. Lorimer was to follow. Uneasily did he wait his turn, and when at last it came, he blazed with such eloquence as I never heard from his lips on any other occasion. As he talked about Jesus the great audience realized that it was listening to "the sweetest name on mortal tongue," and that beside Him all notable names paled as the moon fails at the rising of the sun, and

as he went on paying his eloquent tributes, somebody in the audience sprang up and cried, "Three cheers for Jesus Christ!" and the leader of the orchestra and a thousand voices struck up instantly, "All hail the power of Jesus' Name!" The enthusiasm was resistless! Men wept, their arms about one another's necks. Women with up-lifted, radiant, and yet tear-stained faces, bore their tribute of love. And when the song was finished, the priest had disappeared. "*There is none other name under heaven given among men, whereby we must be saved*". Nor is there another who can share with Him the praises of the redeemed. "*I have therefore whereof I may glory through Jesus Christ*".

REGIONS ABOUT AND BEYOND

The Apostle who tells us the result of the Gospel message, and who talks to us about the resources of the Gospel ministry, reveals his interest in the regions about and beyond, saying,

"So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

"But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:19-21).

The vocation of the ministry is the Gospel of Christ. There is a company of brethren in this country who claim the distinction of preaching "a full Gospel." Paul affirmed, "*I have fully preached the Gospel of Christ*". I sometimes wonder if we know the meaning of the phrase "the Gospel of Christ." We seem to think it is something about Christ. On the contrary, it is Christ Himself. He

is the Gospel! The revelation of the Old Testament, and the teaching of the New was never intended to tell us about Christ, but rather, to bring us to Christ. It was never meant to blaze a way, but to reveal Him who is "the Way." It was never meant to furnish us with the truth, but to help us find Him who is "the Truth." It was never meant to tell us how we might secure life, but rather, to manifest forth the life that is in Him.

Carnegie Simpson, in his great volume, "The Fact of Christ", says, "Jesus, who came to preach religion, deliberately and distinctly did so by making men think of Himself," and quotes from a German author the statement, "He knew no more sacred task than to point men to His own person. He came not to elaborate a system of theology or ethics, but to introduce Himself to men's minds and hearts, and lift men with the question, 'What think ye of Christ?'" Keim was right, "The religion of Christ goes mysteriously back to His Person."

Paul, who here affirms, "*I have fully preached the Gospel of Christ*", explains what he means when to the Corinthians he says, "*We preach Christ crucified*", and at the same time confirms Philip's conduct, who went down to the City of Samaria and proclaimed unto them "the Christ." **He is the Gospel!**

From my heart I profoundly pity the men who have taken to presenting less. Their failures are easily accounted for. Dr. Rainsford, of New York, gives us an illustration of this by saying of the evangelical method adopted in his early life, "I preached the doctrine of Christ, appealing to men; there was a great deal of hell fire in it; it dwelt on the imperative need of being born again—people

were the children of the devil and not the children of God until they turned back again to their Father." "The incongruity of it all had not struck me then," he says. But later, he adds, "I never, so far as I know, influenced more people for good than in those green, unripe days when I was simply praying and preaching the best I knew."

No man who quits the crucified Christ to proclaim else will ever reach or influence as many people for good by any ethical conception of his own mind, any philosophy received from another, or any theology he may design, whether he name it New or Old. Christ is the Gospel, and he that preacheth another is "accursed."

But where shall one preach Christ? Some people say, "At home!" "In his own local church, before the people who pay his salary!" It is more important to know what is said by the pen of inspiration. And yet more important still to know what Christ's commission is, and what the dictation of the Holy Spirit!

These three agree in one; namely,

The location of the ministry is at home and abroad. Christ's great commission was, "*Go ye into all the world*". The Spirit's enduement was to the end that they might be "*witnesses * * in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth*" (*Acts 1:8*). Paul's practice was "*from Jerusalem, and round about unto Illyricum*", and later in his ministry to more remote parts still. We appreciate the arguments in favor of the ministry, localized. There are advantages in forever pounding away on the same spot. The dropping of water in one place, if it be continuous,

will wear the hardest rock. A little while ago I was trying candidly to estimate the results of the ministry of those American pastors who seemed to be accomplishing most for the cause of our God, and I said, "Almost every one of them divides his time between his home pulpit and the calls of the great wide world. Was Gordon wrong in so dividing his time; and Chapman, while yet a pastor, wrong in so dividing his time; and Philpott and Norris, are they wrong in so dividing their time?" Upon close investigation, I am profoundly convinced that the work of each of these men, and many another I might mention, exceeds in its desirable results any stay-at-home. Evangelism away from home adds zeal to the sermonizing!

I am not saying this by way of self-defense. I do not need so to do. My people have never been critical of my repeated absences; their sympathy with my ministry to a larger locality has been one of the sweet assurances of personal affection, and of their loyalty to the call of Christ. I have regarded their prayers for a blessing upon the Gospel preached in the regions round about as one of the greatest factors in its effectiveness, and I believe today that our mutual ministry has accomplished more for the local church, more for the denomination at large, more for the world cause than ever could have been possible had we given to the local church all of our time, and to one city our entire energies.

Finally, **The aim of the ministry is light and knowledge.**

"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

"But as it is written, To whom he was not spoken of,

they shall see: and they that have not heard shall understand" (Rom. 15:20, 21).

The same Christ who said, "*I am the Light of the world*", declared, "*Ye are the light of the world*". That is only true when the Gospel has taken hold upon our lives and finds expression at our lips. Other men had visited the Fiji Islands before John Geddi went there, but the lack of light in their own lives had left the people in darkness. But when once this man with a mission appeared in their midst the results, as some one puts it, "Were more like romance than fact." The remarkable change was expressed in the words marked upon his tomb stone: "When he landed here in 1848 there were no Christians. When he left, in 1872, there were no heathen." The reason is of easy explanation. He himself was a lightbearer, and he pointed them to the Light of the world.

Dwight Bailey tells of a wheel ride he took between sunset and dark. The world's luminary had just gone down the mesa, whose outline drew its dark, rugged silhouette boldly against the red sky beyond. At the railroad crossing he stopped, and dismounting, stood to watch the western glory. The rails stretched their parallel course east and west. Turning toward the east he noted that the rails soon disappeared in the rapidly approaching gloom. Turning to the west he saw that the rails became two paths of shining light, stretching away to the horizon. And he remarks, "As I stood there in the sweet closing of the day, I thought of the One who is the Light of the world, and I said, If men face away from Him the path grows darker and darker and ends in the deepest gloom. But if they face

toward Him, the way shall be light, shining more and more unto the perfect day."

To turn men to the Light of the world—that is our work. To get those who have no eyes to see Him, and those whose ears have been dulled to understand—that is my work and your work.

With what better prayer could we conclude this chapter than that which was sung long ago at the opening of the great City Temple in London?

"Light up this house with glory, Lord
Enter and claim Thine own;
Receive the homage of our souls,
Erect Thy temple-throne."

CHAPTER XIII.

THE GOSPEL OF CHRIST

THE GOSPEL OF CHRIST

"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ" (Rom. 15:29).

ONE of the themes now sometimes announced for public discussion in the pulpit, or as the head of an article appearing in print is, "Christianity according to Christ." The very phraseology suggests that there is a Christianity which is not according to Christ, a religion which wears Christ's Name without being the true exponent of Christ's Spirit or Christ's teaching. The present-day church is often misrepresenting her Lord. And, while the criticism is severe, and stirs resentment in the heart of the average church-member, it results in rousing good men and women to a personal investigation of past conduct and present motive. Such an investigation is well. The great question of this hour is not financial; it is not ecclesiastical; but it is a question of religion, and finds for itself an adequate expression in this question, "What is Christianity according to Christ?" If we could answer with our lips, and then proceed to answer it with our lives, the very answer would furnish an acceptable solution to all secular and religious questions. Daniel Webster said, sagely enough, "Whatever makes men good Christians, makes them good citizens." But, what is Christianity according to Christ? Our theme is, "The Gospel of Christ", and it will not be questioned perhaps that the one who searches out the fundamentals of the Gospel, discovers therein

the basic principles that differentiate Christianity from all other so-called religions; yea, that divorces it from its own counterfeit. And so we call attention to those distinguishing features.

“The Gospel of Christ”

REQUIRES MAN'S REGENERATION

The Scriptures are singularly clear touching this point.

They recognize regeneration as the only means of introducing the Christ-life. We affirm that on the authority of Christ Himself, who said to Nicodemus, “*Except a man be born again, he cannot see the Kingdom of God*”. And again, “*Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God*”. Followers of Christ are deluged in these days with definitions of Christianity that utterly disregard this Gospel doctrine.

Sir Henry Drummond says, (pg. 63 Natural Law in the Spiritual World) “A thousand modern pulpits every seventh day are preaching the doctrine of Spontaneous Generation”; by which he means, as he himself explains, “they are teaching that an unregenerate man may become gradually better and better until in the course of the process he reaches that quantity of religious nature known as spiritual life”. “The finest and best of recent poetry is colored with this same error. Spontaneous Generation is the leading theology of the religious or irreligious novel, and much of the most serious and cultured writing of the day devotes itself to the earnest teaching of this impossible Gospel”. Drummond argues that in the natural world, “so far as Science can settle anything, the attempt to get the living out of the

dead has failed. Spontaneous Generation has had to be given up." Huxley and Tyndall, both of them preferring, for the sake of their evolutionary theories, to find Spontaneous Generation possible, were compelled to admit that not a shred of testimony existed to prove it so. And, Drummond concluded therefore that reasoning from analogies, "spiritual life is not a spontaneous generation but the gift of the Holy Spirit." He says, "the Spiritual man is no mere development of the natural man. He is a new creation, born from above." And what science argues, the Scriptures affirm, namely, that "*God who is rich in mercy, for His great love, where-with He loved us, Even when we were dead in sins, hath quickened us together with Christ*" (Eph. 2:4, 5). "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new*" (II Cor. 5:17).

This new creation is the only source of spiritual development. Paul has graphically declared that fact, as illustrated in his own experience. In the seventh chapter of Romans he relates fully the fierce conflict experienced in that the lusts of his own flesh were being overcome and conquered by the growing spirit of Christ in him. You remember his cry of wretchedness and his shout of victory in the closing words of that chapter, "*O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord*". The law of the spirit of life in Christ Jesus had made him free from the law of sin and death. The law of the spirit of life is always the law of growth. But growth is impossible until the beginning is made. There can be no evolution of a Christian life until,

by the Spirit's regeneration, "*Christ in you, the hope of glory*" (Col. 1:27).

This new creation is also the secret of Christian power. None than a genuinely regenerated person can become an effective winner of souls.

Years since a young lady student in an Illinois normal school was converted and united with the church. Her regeneration was of that radical sort which made all things new. She braved the cynicisms of the social circle which she had long queened. She faced the oppositions of her own unbelieving house. She withstood the threats of an infidel grandfather, and without counting the cost, as too dear, openly confessed Christ as her Saviour and Lord. From the day of her surrender she was a soul-winner. We saw some of her classmates who had withstood a hundred appeals from the pulpit and seemed indifferent to the prayerful concern of friends, fall easy captives to the Christ she offered them. True, she had natural charms, but others, equally winsome in face and manner, knew no such success. True, she had courage, but others similarly brave had failed in this endeavor, and many of those of us who watched her work believed that the true secret of her conquests for Christ was one of Scripture teaching. Paul, who regarded himself weak, dared to say, "*I can do all things through Christ which strengtheneth me*". And, on one occasion the Master Himself affirmed, "*The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works*". Christ within, formed there by the regeneration of the Holy Ghost, is the *sine qua non* of Christianity.

"The Gospel of Christ" insists upon

THE INFALLIBILITY OF THE SACRED SCRIPTURES

Our modern critics in their attack upon the Old Testament have called in question the Book that was Jesus Christ's Bible.

Christ rested all His claims upon the Divine inspiration of that Book. In explanation of His own origin, He appealed to it; in defense of His strange conduct, He pointed to its prophetic promises of what He should be. In evidence of His Divine appointment, He cited some of its passages. In explication of His cruel death, He quoted from Isaiah 53, and in illustration of His resurrection, from the now-questioned Jonah. If He was mistaken in these things then the most that can be claimed for His ministry is that it was the ministry of a deluded man. But if He was right in His opinions, then every critic who seeks to bring the Old Testament into dispute defies God to His face.

The strange sight of men seeking to tear down a fabric, the glory of which their best building cannot approach, may seem to the semi-cultured of the earth a piece of boldness worthy to be admired. But to the truly intelligent it appears as vain as irreverent. There are men retaining evangelical pulpits and professorships in evangelical colleges who are mouthing over what one critic voiced years since in the following speech: "To believe the Bible is not to believe or disbelieve that Moses wrote the Pentateuch, or that David wrote the Psalter, or that Solomon wrote the Book of Ecclesiastes, or that the son of Amos wrote the whole of Isaiah, or that Daniel wrote the Book which bears his name,

or that the Book of Jonah is history." In other words, it did not seem to that pronounced critic a matter of much concern whether men believe that the very books touching the authority of which Jesus Christ Himself testified, shall be received as authoritative and inspired. There are not a few people in the world, and sad to say, some of them in the Church of God, who think it serious business for a younger man to take issue with an honored senior, but they do not seem to feel that it is folly and wickedness for any man to take issue with the Son of God. Apparently they cannot understand Paul who pled with the Corinthians that "*your faith should not stand in the wisdom of men, (since God hath made foolish the wisdom of this world) but in the power of God*" (1 Cor. 2:5). And yet if faith stands at all, an inspired volume is its only fit foundation. The opinions of men have no stability in them, for "*whether there be knowledge, it shall vanish away*", but the perpetuity of the Word of God is more and more confirmed by the passing centuries. The founder of Christianity laid this promise beneath the faith He inspired in His followers, "*think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled*" (Matt. 5:17, 18). The Gospel of Jesus Christ then is no more infallible than was the Book on which He founded it.

But Christianity according to Christ uses this Book as a factor in character building, and not as a fetish for the affections. A great Bible on a center table, seldom touched save by the dust-cloth, is an

impotent institution, and gives no light on the subject of "Christianity according to Christ", and no help toward holiness.

You remember the circumstance of Mr. Boardman's finding in one of the Karen villages a book of Common Prayer and Psalms. The natives had received this volume twelve years before from a Musulman who had said it was sacred. They had wrapped it in muslin, encased it in a reed box and worshipped it. The keeper of it became a high priest, venerated by all the people for his possession. And yet the Scriptures thus encased were profitable in nothing to the soul of this priest, and shed no light on the surrounding darkness. Paul taught Timothy the better way. "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth*". And whenever you find a man who follows the Apostle's injunction and makes the Scriptures his meat and drink, you will find one whose high character attests at once their eternal truthfulness, and their power in character-building. When years since, a dear great brother of my church was passing away, his children wishing to know what passages in God's Word had been peculiarly sweet to him, brought out the Bible which he had used for only five years, thinking to trace the thumb marks, and thereby discover his favorite Scriptures. And, while it was true that the Book of the Psalms was more worn than other parts, every page from Genesis 1 to Revelation 22 was well worn. And, as I looked upon that Bible, used for five years only, and followed the unmistakable evidences of its reading and re-reading, I thought of what Dr. A. C. Dixon

said, "A traveller took from the table of a wayside inn in Scotland an old worm-eaten Bible, and holding it up to the light, he noticed that one worm had gone from Genesis to Revelation. There was light clear through", and Dixon added, "I want to be such a book-worm as that. It will not turn into an earth-worm, it will have wings by-and-by."

Finally, Christianity according to Christ,

CONTAINS AS ITS TALISMAN THE CROSS

That may seem a trite statement, but it is so only because we do not understand its full meaning. If ever Christianity is to recover its pristine power, it will be when the Cross is given its old place.

The Christianity of Christ presents the Cross as the only hope of infidel and heathen. This is an age in which many religious nostrums are being prescribed for sin-sick and dying souls. Men are telling their fellows that "sincerity is a Saviour", or that "morality is redemption's method", or that "the light of nature leads to life", or that "to imitate Jesus Christ is the end of the Divine requirement". But, as students of the Book, we have not so learned Christ. To us the way of salvation appears in that He *"bare our sins in His own body on the tree"*.

I know, as a brother minister once said, "Such preaching stirs the opposition of all the enemies of God. The devil hates the blood, for he knows it is the only power that can deliver men from his control. Free thinkers hate the blood because it sets at naught their proud reasonings. Pharisees hate the blood because it strikes at the root of their conceit. Moralists hate the blood because it will not

recognize their morality as a ground of salvation. Ritualists hate the blood because it is a protest against the saving virtue of ceremonials. Rationalists hate the blood because it goes beyond the reach of their little reason in its power to save from the guilt and pollution of sin. Philosophy hates the blood because it pours contempt upon its pride. Ecclesiasticism hates the blood because through its life-giving power is imparted the new nature which recognizes only the authority of Christ and always obeys God rather than man. Legalism hates the blood because it frees men from the slavery of law and brings them under the reign of Grace. Asceticism hates the blood because it goes against the grain of its soft sentimentalism in asserting that sin can be removed only through the suffering of the Son of God, and such suffering is revolting to its sensitive nerves."

And yet it is written into the Word, "*without shedding of blood is no remission*". And, if that Word be true, the Cross remains as the only hope of human-kind. To offer men anything else is to mock them with a stone, when they are dying for bread. To fail in pointing them to this, is to condemn our own professions, and leave them in a darkness peopled with demons. Dr. Lorimer, in "Isms Old and New", relates the Old Chronicler's story of a Jew, who, in the sixth century, fled for refuge from night and storm to an abandoned temple of Apollo. But at midnight the building was filled with ghostly, gigantic shapes. They moved to and fro in the sombre darkness, taking counsel of each other, and relating their achievements against the Christians. These were the shadows of the pagan deities whose

altars had been forsaken. The poor Jew trembled as he beheld them, and in his despair, hardly knowing what he did, made the sign of the Cross. Before its sacred and mysterious power the demons shuddered, whirled about in maddened fear, and hastily vanished in the gloom. "This, of course is but a fable", said Lorimer, "and yet it has its spiritual counterpart." Every Christless soul is such a temple! In the ruins of its God-abandonment, and the darkness of its spiritual night, the demons of lust hold high carnival until some one makes there the sign of the Cross; and by that sacred symbol of Christ's love brings deliverance. There are a billion of such dark lives, living in awful sin and terror today, waiting for us—the children of light—to come with the Cross and convert them into glorious temples of the Holy Ghost.

CHAPTER XIV.

THE WAY TO WIN

THE WAY TO WIN

"Be not overcome of evil, but overcome evil with good"
(Rom. 12:21).

THIS twelfth chapter of Romans is one of the most interesting in the world. It is an appeal for a higher life. Duty to God and sacrifice of self in spiritual mindedness, in humble judgment of one's own powers, and in seeking to know one's place in all the service of the Most High, is the general theme.

Under this, one's obligation to his fellows is to give them affection, to deal with them honestly, to administer to the comfort of the needy, to bear with the weak, to sorrow with the sorrowful, and to joy with the joyful.

Duty to one's self, the holding of the reins of passion in overcoming all meanness even when injured and wronged, is clearly set forth.

The Apostle knew from experience, as well as by the Holy Ghost, how difficult it is to return good for evil, and so wrote,

"If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

"Be not overcome of evil, but overcome evil with good"
(Rom. 12:20, 21).

We are in need of such counsel. One of the hard things of this life is to treat those who wrong us half right.

The fact that God said, *"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord"*, is easily forgotten when we are injured, and

we are seeking to get our rights with a high hand. Sorry way! This Scripture sets forth the only successful means of coping with the wrong. Overcome it with good!

THE GOOD IS ONLY POSSIBLE BY DELIBERATE CHOICE

As a member of a Tennyson Club I came to delight in the beauty and magic of that author's poems; and, as with most people, "In Memoriam" was my favorite. But I trust I was not blind to its theological falsehoods.

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

"That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete.

* *

* *

* *

"Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

That is the religious hope of not a few who are living in daily indifference to present good, and refusing to choose the better.

When Micawber puts Tennyson's thought into plain speech, people laugh to scorn such a notion, and know that his thriftlessness and indolence will never result in good. But the same people turn about and adopt from Tennyson as the hope of eternity that which they ridicule in Dickens as the cheat of time.

No man will ever be good who does not choose to be. No man will ever sow good seed who does not choose to do so.

And this choice is personal. There are other things that cannot be done by proxy beside being born, falling in love, marrying, dying, and such like. Choice is one of them. Sometimes we almost wish that others could choose for us. When we meet a pale-faced woman on the streets, leading her half-clad, half-starved child toward the illegal saloon whence she hopes to persuade the brutalized husband home, we wish that she could make choice for him. When we see a mother whose sweet face has sad lines, put there by the sins of a wayward son, we wish that she could choose life's path for him. When we meet a wife whose heart loves the Lord, but whose husband has no sympathy with Christ, we wish that she could choose for him, that in Christ they might be one. But alas for our desire!

The natural law is no doubt as wise as immutable—every man must make choice for himself. You remember Joshua's words to Israel in the hour of their vacillation, when, having set before them the end of Satan's service, and the reasons why God should be obeyed, he said, "*Choose you this day whom ye will serve; * * but as for me and my house, we will serve the Lord*" (Josh. 24:15).

You remember how Moses, in the thirtieth chapter of Deuteronomy, says to this same people, "*I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life*". The prodigal son, sitting in the solitude of his rags and ruin, saw that

he must choose the better course, or perish, and in the poor strength of his remaining manhood, he made it and was saved. It is the decision of a lifetime. Will you make it?

The time allotted for this choice is limited: not so much by the fact that God's "*Spirit shall not always strive with man*", as by the circumstances of life itself. God's Spirit is slow to give up a soul to Satan. The danger of grieving Him away is not the greatest danger.

Some years since the Chicago papers told the story of a breach of promise suit. On account of the death of a brother, a young woman sought to defer her wedding. The prospective groom grew angry and brought suit for breach of promise. God's Holy Ghost loves the soul too dearly to act in such petulance, or to forsake it for small reason. As long as there is the slightest hope, that Spirit will continue to plead His love.

There are circles in life over which one steps at his peril.

There is the circle of sanity. Years since, in New Albany, Indiana, I pled with a man to accept Christ as his Saviour, and he indifferently replied, "I mean to, but a few minutes at the last is sufficient to do that." A short time elapsed, and he was hopelessly insane, and his day of grace was forever gone.

There is the circle of consciousness. My good but unsaved friend was well in the morning, but at noon-day he was unconscious, and before the evening he was gone.

Then there is the circle of life itself. Who can tell how near to it he stands? Once over the line, there is no return. You doubtless remember your his-

tory at the point where Pompilius was sent by the Roman senate to order Antiochus to withdraw his army from Egypt. When the letter was delivered, Antiochus kindly smiled and said, "I will consider it and give my reply at my leisure". Then Pompilius took his sword and drew about him in the sand a circle and said to the invader, "You will give your answer before you cross that line." And Antiochus well knew the power of Rome and speedily replied, "I will obey."

The circle may be about you already. My plea is that you do not pass over it before you have made the choice of good and of God. Many men see their opportunities, but they only who seize them are successful. The day when I accepted Christ there stood at my side a man who saw the truth as plainly as did your servant, but delayed to accept it, and years since he died in spiritual darkness.

THE GOOD CHOSEN MUST BE LOVED

Falling in love is not a mere act of the will, but the will has much to do with intelligent affection. The man who consults his emotions instead of his judgment is fickle in the extreme, and counted a flirt.

True love rests in strong conviction. It is more than a fascination for a pretty face and form, and those who do not so count it are likely to come into the courts and seek separation before life is ended. One reason why so many men are disloyal to those who joined hands with them at the altar, and so many women unfaithful to the pledge of fidelity, is found in the fact that folks go to the hour of orange blossoms without the intelligent conviction of what

they want in a wife, or a husband. And the man who accepts the truth of Christ and the love of Christ lightly, not esteeming it the supreme good, but thinking to have it serve him some personal ends, is the man who will give it up and go back to the old life. But the man who believes that righteousness, holiness and salvation are the most estimable of all God's gifts, will receive them to live by them, and rejoice in them, and will be the least tempted to share his heart with unworthy loves.

You remember how the Prophet of old considered this weakness of two affections. When he discovered it in Israel he remonstrated in pathetic tones, and with severe indictment, said of them, "*Their heart is divided: now shall they be found faulty.*" How common that fault, and how great that fault! People pamper the flesh and propose to shut up the Spirit of God in a heart that still harbors some sin.

You may be saying of it as Lot said of Zoar, "*Is it not a little one*"? But God replies, "*Behold how great a matter a little fire kindleth*". One small sin, loved and lived, will drive God out of the heart, and defeat the good in your life.

You are familiar with the Æsop parable intended to illustrate this point. It relates that on a certain occasion an Arab was in his tent enjoying its rest and warmth. A camel coming that way asked to have his nose inside that it might be warmed. The request was granted. Soon he added, "and my head also", and that was granted. Then he wanted to warm his neck, and when the Arab consented, he stalked in bodily, crowded the Arab against the wall and trampled him under foot, and when the

Arab complained that there was not room for both, the camel replied, "Then you go!" Roomy as is the heart of man, it is not great enough for God's Spirit and any sinful or unclean thing.

Joseph saw that truth, and in consequence was the noblest spirit of the Old Testament. His choice of righteousness was so positive and definite that he could suffer wrong and remain generous; he lied about without seeking revenge; he tempted by the lust of beauty, and yet resist; he cast unjustly into jail and yet keep a sweet spirit; he forgotten by those whom he had befriended, and yet not complain. No wonder God brought him forth and set him up on high; gave the interests of the kingdom into his hands, and permitted him to live in comfort, and become the saviour of his people, and of the Egyptians. God has a hard time to find good men for His offices, and when He finds one, He fills the largest places with him.

He who loves the good will stand for the right.

William Lloyd Garrison, the apostle of civil equality and human freedom, exemplified that fact. You remember his famous sentence, when beginning the publication of "The Liberator", the paper that led to his being mobbed at a later time, "I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." And never did he flinch from his promise.

Christianity has taken many a coward and converted him into the boldest warrior beneath the sun. There may be places in the earth for invertebrate men, but the Kingdom of God knows nothing of the sort. Jesus Christ wants for His service men

who can stand alone with Him against the world. The fellows who are always feeling the public pulse and acting accordingly are the Judases of His service, forsaking in the hour of exigency, or at the prospect of personal gain. The man who can say with Peter, "*Behold, we have forsaken all, and followed Thee*", he shall find that he has gained the life that now is, and the glorious eternity to come. It was written in the olden time, "*The fear of man bringeth a snare*", and it is the truth of the ages still. A full-grown man told me that he loved Christ and longed to serve Him, but feared he could never face the "guying" fellows of the shop. You remember that Christ said, "*He that taketh not his cross, and followeth after Me, is not worthy of Me*", and when He said it, it meant death, and yet John, and Peter, and James, and Paul were not afraid.

Have we lost the race of noblemen? Have we fallen on times of ease and compromise with the world? Can it be that men cannot stand a little ridicule for Christ's sake, when He for our sakes submitted to jeers, persecutions, scorns, mockings, insult and sufferings unspeakable, and, at the last, death?

I love to reflect upon the account of that old Greek who built the Roman Coliseum. When the work was finished, the artist had so well executed it that a festival was held in his honor. According to the custom of the times, the Emperor ordered the Christians brought from their prison, and flung to the hungry lions for the sport of the people, and in honor of the Greek architect. When the noble Greek saw what the Emperor was doing, he arose from his seat at the Emperor's side, and shouted till

the galleries heard him above the voice of the mad multitude, and the roaring lions, and the moaning martyrs, "I, too, am a Christian." He knew that it meant his martyrdom, but that knowledge did not deter him from courageously confessing Christ.

Is it possible that we have reached the point where we will indulge a secret love for Christ, and yet be unwilling to speak His Name lest some unbeliever should scoff?

THE GOOD ONCE CHOSEN GROWS

Evangelist Keen, in his book on "Faith", claims that salvation is the exercise of one's own will in confidence, and that if God gives faith, it is only in seed-grains to be sown and cultivated by us. If we trust Him at one point, we will find it easier to trust him at another, and so may come to trust His every word.

It is only after a man has loved and served God that he can sing from the heart,

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent Word."

But to accept a single promise may effect his salvation and give him a start in the Divine life.

Years ago, a graduate of the Ohio University, bowed with some personal workers. He was convicted of sin, but was unsaved. Turning his face to one of them he said, "Oh, give me a promise from God", and this man Keen replied, "*Wherefore He is able also to save them to the uttermost that come unto God by Him*" (Heb. 7:25). The penitent man answered, "That is what I wanted. I believe it. I accept it, and praise the Lord, I am saved." Years elapsed, but that man stood firm; and from faith in

a single promise which saved, he went on to all of God's promises that sanctify and fit for service.

Begin where you can tonight. Remember that the time to come will help you to grow. One of the most difficult things I ever did was to make my first testimony for Christ. To-day it is the most delightful of all privileges. My first prayer was a cross indeed. Now it is no more a cross to me to ask my Heavenly Father for what I need than it is to my children to make known their wants to their father. In early experience I feared to speak to others about their souls. My alarm now is lest some men or women who ought to be spoken to should escape me. Begin tonight if you love the good! My last question is, who will begin? Who will commence now? Who will accept salvation in God's season? *"To-day is the day of salvation"*.

Sometime ago I was on a Chicago and Alton train, and fell in with the man who was then its superintendent—a noble man indeed. He told me the story of his conversion. Some Y. M. C. A. men years before had come to the shop where he was working and had held meetings, and pled with the men who were there to accept Christ as their Saviour that night. They went to an Opera House and held similar meetings. He was affected in the meeting. Next night his conviction deepened. He went home, read the paper in silence, turned out the lights and went to bed. Finally he said to his wife, "Wife, why can't we be Christians?" And I want to tell you men, if you don't mean business about this matter of serving God, never make such a proposition to your wife, for, God bless her, she will respond and say, "We ought, we can, and if

you will consent, we will." This man's wife replied, "I wish we were. I want to be. Can't we be to-night? Can't you pray, husband?" "I don't know how," he said. "I don't think I can." "Well," she said, "you get down and I'll try." So they stole down to the bedside, and there in the darkness they joined hands, and she prayed. Years before they had stood at the marriage altar, and the preacher had made them one, but their better wedding never occurred until that night when God, by His Holy Spirit, joined their souls "in Christ Jesus".

Oh, I wish you could have heard him! His face was all aglow; a fine fervor seemed pulsing through his whole life, as he said, "I owe everything to that hour, Mr. Riley. God just took me up. He has made me all I am. He has given me all I have, and there are few happier men this side of Heaven."

Such decisions are glorious. They are grand in their infinite reach. They project the soul into the current of eternal joys.

Aggasiz, we are told, stood on a spot in the Alps where he could cast a chip one way, and the little brook bore it off to the Black Sea by way of the Danube. And he could cast another the other way and it would be borne out to the beautiful Mediterranean, by the Rhone. You stand on a similar eminence. Tonight you can cast your soul into the current that will land it in the Black Sea of Death, and you can, if you will—God help you—cast it into that current of righteousness that will carry you on and out into the Mediterranean of God's mercy and love.

CHAPTER XV.

**CREED NOT ESSENTIAL TO CHURCH
MEMBERSHIP**

CREED NOT ESSENTIAL TO CHURCH MEMBERSHIP

"Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1).

OUR Christian ears are often put to pain by reports of missionaries in certain heathen lands touching the treatment accorded to the weak among the natives. The cruel murder of children of the weaker sex; the criminal exposure to destruction of the sickly; the diseased and the deformed, and the heartless neglect of the decrepit aged are to us evidences of the lowest heathenism. We not only revolt from such deeds, but we hate the heathenism that permits and approves it. And yet, I am led to question sometimes, if in our churches we do not commit spiritual infanticide in our forgetfulness of the injunction of this text, *"Him that is weak in the faith receive ye"*? We like to have lusty children in the church—children of large faith from the first—and we are slow to accept weaklings into the households of our religious life.

It shall be my effort to show that according to God's Word, creed is not the determining condition of church-membership; that the soul that is weak in the faith ought to be received into the organized body of baptized believers, in spite of its weakness, and made to feel especially welcome because of its weakness. And yet, I will not plead for a lower tone in church life, but for a higher instead.

CONVERSION IS AN ESSENTIAL TO CHURCH-MEMBERSHIP

I use the word with its weight in it. I mean by

"conversion" all the experience passed through, all the change undergone, all the interests involved in turning away from the love and service of Satan to the love and service of the Saviour. Such a radical change is essential to church-membership.

Our best reason approves that necessity. What is a church? The best definition yet known is that very ancient one: "A church is an organized body of baptized believers", and according to the root idea of the New Testament word, they are "the called-out" people—the people who have quit the world to answer God's call. The word itself, therefore, argues that all church-men should be converted men. The man should be changed before he enters the church, as the church is not a charmed circle that has power to change those who come into it, but is a circle sacred to the uses of those whom Christ has changed, and called out of the lower, worldly life.

The term "penitentiary", in its earlier uses, meant a place for penitents. But it became the custom to put into penitentiaries all classes of criminals, and so far perverted them from their original intention that they are nothing now but prisons. An old warden of the Ohio institution used to speak of "the State Impenitentiary", "because," said he, "we seldom turn out any penitents". Everybody ought to know that it doesn't change the character of a man for good just to throw a wall about him and have him live in an enclosure of law and order, even though the wall be ecclesiastical, and the law and order Christian.

That revelation makes conversion a condition of church-membership, seems also clear. Even Nico-

demus—the teacher of Israel—was not encouraged to become a professed disciple, and was distinctly given to understand that he could not enter the kingdom until he should experience that wondrous change. Other conditions are futile and meaningless while that one is wanting.

What does baptism avail when administered to the unconverted? What does a perfect familiarity with the catechism, or a word for word knowledge of the creed, amount to in his case whose heart is in rebellion against God? Mr. Spurgeon was brought up on catechisms and creeds, but his eyes were holden, and his soul distressed until he heard that primitive, pale Methodist preacher, who, seeing the young man enter the chapel at Colchester, fixed his eyes upon him and said, “Young man, you are in trouble; you will never get out of it unless you look to Christ.” Then raising his hands, as only a primitive Methodist minister could do, he cried aloud, “Look! Look! Look!” Before that hour the boy Spurgeon had been waiting to do fifty things, but when he found Christ at hand, his heart changed, the further steps into the church were few, and but for opposition would have been easy.

Conversion is not the only essential to church-membership, but evangelical Christians agree that it is an absolute condition, and easily the most important one. To require of applicants for church-membership that they be converted is not to meet them with a formidable creed. It is only asking them to come into the church after Christ has *come* into them. But in one sense it suggests creed, and ought. There is no Christianity without some phase of creed.

CREED IS A DETERMINING FACTOR IN CHARACTER

"As he thinketh in his heart so is he". Paul never enjoined upon the Roman converts to receive a man with no faith, or any kind of a faith. Paul understood perfectly certain great principles of Christian conduct that are eternally patent.

Paul knew that a man's belief was the basis of his conduct. Weak faith never begets strong moral or spiritual behavior, and a false faith begets only irregularities and immoralities. Every man's conduct is an index of his conception of God. If he believes God to be indifferent to our behavior, indisposed to hold us accountable for evil deeds; an indulgent Judge who winks at evil and half sympathizes with its commission, his conduct will correspond to that conception.

Why is it that so many men behave so badly, disturbing the social order, violating law, defying justice, and damning their own souls and the souls of their fellows? Is it not, in great part, a consequence of what they believe about the mayor? If the conniving Mayor was impeached from office for his collusion with the wicked, his compromise at lawlessness, his friendship for the criminal classes, and a clean, moral, law-abiding and law-enforcing man was raised to the mayoralty, how differently the dangerous citizen would deport himself. He would say, "It won't do now to run a gambling den wide open and rob one's fellows under the eaves of the City Hall. It won't do now to keep my blind pig loose in the alley. It won't do now to go on the public street and entice men from the shadow

of a policeman into the shades of death and hell. I've got to walk straight or else the authorities will make me smart." The same reasoning applies to the view men take of the Chief Officer of the universe. How often have I heard two of the chief robbers of a certain Building and Loan Association scout the idea that "God is angry with the wicked every day"; or that He will call men to strict account for the deeds done in the body. That Association went robbed and bankrupt. One objection to socialism is this: Its morals are as loose as its religious views are liberal. "*As he thinketh in his heart, so is he*". Belief is the basis of conduct!

Better then admit to church-membership the weakest faith, if only it conforms, so far as it goes, to God's Word, than to have the man of most pronounced convictions enter, if he brings his views from another source. Mr. Beecher said, "It makes some difference what a man believes about charts. Suppose the ship-master should say, 'Here are three fathoms of water, and here are two, and here is one, but I do not believe it. I know that my ship draws sixteen feet of water, but I believe that I can run it over a twelve foot bar'. Does it make no difference what he believes? It makes all the difference between shipwreck and safety." So, if any man wishes to stand before his fellows and tell them that it makes very little difference what a man believes, if only he is sincere, he may do it, but a minister should not be a party to such deception.

Keeping that in mind, we pass to the special plea of this text.

CHURCH-MEMBERSHIP LOOKS TO THE UPBUILDING OF CHARACTER RATHER THAN TO THE KNOWLEDGE AND ACCEPTANCE OF CREEDS

These Christians at Rome were about to despise that fact. Certain men who had well-defined views on the question of abstinence from meats, were ready to reject the application for membership, among them, of those who did not see the matter eye to eye. Paul wrote this text to teach them that "*the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost*" (Rom. 14:17). He taught that admission to membership could ask only the rudiments of true religion. "*Him that is weak in the faith receive ye*". There are a good many people who need to have that lesson impressed afresh. There are denominations that are more solicitous to have their catechisms and their confessions familiarly known, than they are to find the applicant for membership convinced of Jesus' saving power and love.

Mr. Spurgeon tells of a little girl who came before his board of deacons on one occasion and was questioned concerning her faith. She was timid and seldom made any answer, and when she did speak she stumbled in her replies and created the impression of a profound ignorance of what the brethren considered fundamentals of a Christian faith. At last they told her gently that they hardly thought she understood enough about Christianity to come into the church, and she had best wait. She arose to leave, but halting at the door she looked at the board a moment, and then burst into tears, say-

ing, "I don't care if I couldn't tell it; I know I love Him." The grand pastor said, "Brethren, that knowledge is more important to church-membership than any possible familiarity with formulas of faith", and they called her back and voted unanimously to recommend her to the church.

There are individuals, also, who need to reflect upon the fact that the weakest spiritual infant is yet a rightful member of God's household. The world has in it not a few people who have come into the kingdom by special routes, and through wonderful experiences, and they expect all others to come by the same way. In a former pastorate we had a certain woman in our church whose little daughter came to me and told me she loved Jesus and wanted to unite with the church, but her mother objected. I went to see the mother and found she was a very religious spirit, and was very solicitous to have this daughter a Christian, but didn't think her converted as yet. I asked her if the child loved Christ. "Ah, yes!" she replied, "her love is wonderful, and she asks Christ to help her in everything." Then I inquired why she—the mother—questioned the child's conversion, to which she replied, "Why, she has never had any wonderful experience. The night I was converted the stars shone with the brightness of the sun and a beauty indescribable, and all nature seemed to know that God had accepted me as His child."

It may be a good thing to have a brilliant conversion, but it is better to start out into the Christian life crying, "*Lord, I believe; help Thou mine unbelief*", and grow from that beggarly beginning into a fuller consciousness of God's love and power,

than to have a conversion so wonderful that it changed the face of nature and became the hour of all hours in life, the climax of all experience, the glorious hour that threw a shadow on all succeeding hours, and set one singing that doleful verse,

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

Do you have some faith in Christ? Do you find in your heart a little genuine love for the gracious Lord? Would it be a joy to begin obeying Him? Then don't let men or devils keep you out of the church, since to you, Christ has made a special promise, "*A bruised reed shall He not break, and smoking flax shall He not quench*" (Matt. 12:20).

It is the very function of the church to strengthen men's faith in God, and men's characters in Christ. It is to the new convert what the home is to the infant. It is the circle to teach him how to walk and talk, and think and act. It is the arena that offers opportunity and assistance to the development of all growing powers.

Not long since we heard of a young man who said to one of our members, "I want to join your church; I think that the very best way to get into a good social circle." We sent word to him that he misunderstood the church, and that knowing his motive we could not encourage his purpose. But if that same one had come saying, "I haven't much faith, but I prize what I have, and I want to cultivate it by Christian association; I want to root myself more firmly by Christian fellowship; I want to grow in grace and develop a full, round character

in Christ," the church doors should have swung wide, saying, "You are welcome, my brother, and we are ready to baptize you."

The church is a hospital for the lame who need nursing into health. The church is a school for the ignorant who thirst for a larger knowledge of God and His Word. The church is God's workhouse wherein growing souls come to the standard of the perfect man in Christ Jesus by the sweet exercise of service. If a man brings some faith, and some love, and some spirit of obedience into this circle of sunshine, it must flower and fruit if the man is in earnest and the church is a worthy one. His after brilliance or usefulness depends not so much upon his inherent power, as upon the touch of Christ's transforming hand. He has taken many a poor fragment of a man, and so set him into new environments and filled him with a new spirit, that he shone like another John. The truth is, Christ's Church is not a collection of superior specimens after the flesh, or even the mind, for that matter,

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in His presence" (I Cor. 1:26-29).

The moral beauty and strength and grace of the Christian brotherhood is not due to the superior natural talents of the men and women that make

it up, but to the transforming effect of Christ's hand upon the souls that serve Him.

Macaulay relates that a poor apprentice picked up the pieces of stained glass that his master had thrown aside as worthless, and wrought them into a window that won more admiration than the renowned artist's work. The cathedral builders seeing it, rejected the master's work and accepted the one of the poor apprentice instead.

Some one referring to that has said, "The wisdom of this world made its painted window of the wise, the learned and the righteous, but the peasant Galilean became the architect of a new society. He rejected the noble and the wise, and taking up the fallen sons of men He has set them like diamonds to sparkle forever in the diadem of His glory."

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